1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

102
103
133
361
343
764.

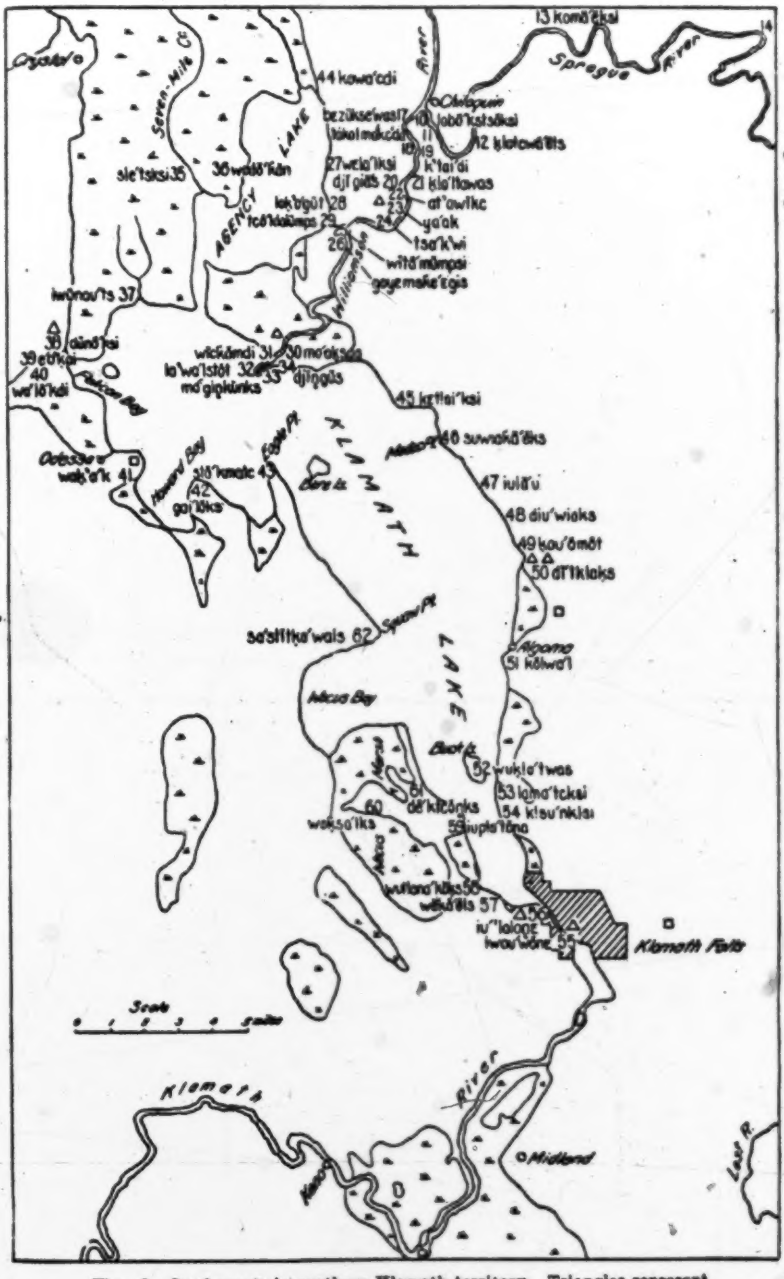

Fig. 3. Settlements in southern Klamath territory. Triangles represent cremation piles; rectangles, mourners' sweat-lodges.

[p. 17]

1: Spier E-4,5 (1925-1926) 1930
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[222]

51, kŏlwa'l, a point, is Rattlesnake point at Algoma. Only a few live here during the winter but it is a favorite resort in the autumn when chokecherries and wild plums ripen.

52, wuk!o'twas, wood knot, Buck island, is so called because the island in the lake is likened to a knot in a piece of wood. In addition to old house pits here not occupied by any group of the historic period, there are a few winter houses on the southern end and summer camps at the northern end where plums could be gathered. It was a favorite sport to dive from the rocks (called sohowă'ĕks, diving) on the northern shore.

53, lama'teksi, a place on top of the end of something, is on the point east of Buck island, and 54, k!su'nk!si, grassy place, is three-fourths of a mile south on the shore. Many people are at both localities during the winter. There may be old house sites here like those on Buck island. Wa'toɣks is a hill a half-mile east where wild plums are picked. There is an outcrop of white rock high on the hillside above iu'li (meaning deep in), the end of the marsh east of these settlements. This is said to be the net of Kĕmŭ'kŭmps, the culture hero, spread to dry.

[823]

55, iwau'wŏnE, meaning against the side hill, is a large settlement on both sides of Link river at the highway bridge. A crematory is on the hilltop on the east side a quarter-mile north. Shasta sometimes swam the river south of the village or crossed by the islet below the little lake Ewauna to attack the group on the east bank. This settlement is at the lower end of the falls (Klamath falls) that constitute Link river in its brief passage through its gorge. This is one of the principal fishing places of the region and advantage is taken of the ledges that form the falls for the construction of fish dams. But these, like all others in Klamath territory, are attributed to the culture hero, Kĕmŭ'kŭmps.[33]

[764]
[726]
[226]
[823]

56, iu"laloɣE, meaning on the end, is the largest village of the southern lake people and gives its name to the whole group. There are earth-lodges on both sides of the falls but particularly on the western bank from the river mouth to within half a mile of the present power dam. There are many at the point at the river mouth (hence the name of the site) and thence extend westward about a little bay. A group of tall upstanding rocks at the point, called k!taigl'ɲkĭs, hole

[114]

[33] Gatschet's reference (1:94, 97) to the Indians scooping up fish from the dry bed of the stream when a strong south wind drives back the waters in the lake seems like a purely mythical reference, but is confirmed by Clarke (Rock Piles, 41).

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recognize that the marriage is consummated by a series of gift exchanges and inasmuch as it was said that in the long run the man and his relatives have the advantage, it is clear that this is no outright bride purchase.

583
764.

Giving a girl in marriage is sometimes a means of paying off a social obligation. Considerable property is destroyed at a cremation. This is normally furnished by the relatives of the deceased but in order to do honor a non-relative may contribute beads and other valuables to be consumed on the pyre. The recipient family is under obligation to reciprocate. Should one of the contributing family later want a wife from among them, they must acquiesce. The groom must make payment at the time of marriage, however. That no payment had been made in the case cited above undoubtedly explains why the runaway bride was not forced to return to her husband.

586

Possibly the sum must be repaid in the event of separation, at least if the wife leaves the husband. Probably the time element is important; a marriage soon terminated means restoring the *status quo;* in one of long duration this is impossible.

584

A man sends a friend to sound the girl's people on their willingness and the price expected. This man is chosen for his forwardness; he may be a relative but never a brother or father. He carries a bundle of sticks representing the gifts offered, which if successful he leaves, though they are not used further. The girl's father consults his wife before agreeing. Next day or as soon as the girl's people can get ready their gifts and contributions of food they take their daughter to the groom.[68] The groom's relatives have gathered meanwhile, collecting their gifts in the groom's home. The exchange takes place within the lodge, each party putting down its gifts beside the other seated opposite. The gifts from the bride's side, at least, commonly include clothing (presumably the Plains type), pond-lily seed, and roots of various sorts. The payment now made on behalf of the groom includes the promised articles. Speeches are made by the parents of both, admonishing them to live in harmony. Payment for a bride is called woko'wi, the reciprocal gifts, i'wi.

584
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It is difficult to say just how formal are the visits that follow marriage; at least one or two are usual, if not prescribed for the well-to-do among whom further payments by the groom are expected.

[68] In a Modoc (or Klamath?) song recorded by Gatschet (Songs of the Modoc Indians, 27, 29) a bride is carried on her brother's back. As Gatschet points out, carrying the bride is a custom of northerly tribes.

[14]

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do keep up their ordinary occupation in part during this time. They dig roots for instance, but others must care for the products further, else the women will never find any more.

There is no comparable rite for boys at puberty. Nevertheless the time when a boy's voice deepens is recognized as propitious for seeking power. He is sent into the mountains for perhaps five days, to wander at night, running continually, piling up rocks, swimming in the mountain pools and eddies of the rivers, fasting the while until a song comes to him in a dream. He must use a head-scratcher. Preadolescent boys are tossed into the river or whipped while they sleep. If the boy whimpers he will be a weakling; he is expected to jump up and shout. I have cited above the case of Lɛlɛ'ks who was so treated at puberty, it seems, and thus lost his transvestite habits.

When I [Pat Kane] was a little boy of seven or ten, my father sometimes threw me into the river while I slept. I did not ask why. Finally he told me, "I do not want to kill you. I do it so that when you are grown you will not easily get sick, so that if you are shot you will recover quickly." I always bathed in the river as a boy and you see that I have never even had rheumatism until recently.

DEATH AND MOURNING

Klamath funereal observances are personal, non-ceremonial, and somewhat unique in that they provide occasions for the seeking of power. There are no mourning anniversaries.

Cremation is the universal practice, even for suicides, the newborn, and the stillborn. Only the bodies of secretly aborted infants are buried in the bush. The body of a man killed in war is brought home for cremation.[98]

Some Klamath men were trapping in the mountains west of Crater lake about eighty years ago when they were met by some Upland Takelma who killed four or five. One boy alone escaped and made his way back to Klamath marsh at night. The Takelma took scalps, hands, and feet of the dead, and held a dance. Many Klamath went to fetch the bodies, which they brought to Klamath marsh for incineration.

Near each group of settlements is a spot where all cremations take place. It is somewhat apart from the settlements but not isolated.

Three of these serve the Klamath marsh people; on the eastern side of the marsh near the towns k'ɛtaiwas (2, see maps, figs. 1–3), gûpgûa'ksi (3), and l'wal (4). For others of this division of the tribe, there is one on Sprague

[98] Cremation was given up forty or more years ago ("in about 1868," Gatschet, 1:86). The first burial was that of a Molala man, married to a Klamath woman, who was killed by a Klamath.

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river at ka'umkăn (14) and one on middle Williamson river near ya'ak (23). The du'kwa division crematory is near the mouth of that river. The Pelican bay division has a crematory at dûnô'kai (38). The remaining division, the Klamath falls people, have two at dl'tklaks (50) on the east side of Klamath lake and two on either side of Link river. These eleven constitute the total for the Klamath territory.

The body is dressed, with such beads as the dead possessed tied around the neck, wrists, and ankles. It is then wrapped in a tule mat. For ease in transportation on a man's back, the legs of a small corpse are flexed and tied. A larger corpse is lashed between two poles so that four men may carry it. Canoe transportation is of course necessary in most cases since the settlements are strung out along the shores. The corpse is taken out of the house by the regular exit. Cremation takes place five days after death, according to Gatschet's Modoc informant.[99]

The pyre of green logs, three or four feet high, stands in a slight depression on the ash-heap (sĕkă'lgi) of preceding cremations. These heaps are said to have been ten or twelve feet high, "as high as a haystack," built up of the ashes scraped together after each burning (spînu'). Gatschet states that the one north of the (middle?) Williamson river was twelve feet high in 1877.[100] White vandals have long since leveled these in search of plunder. All those I saw are now low mounds not more than a few feet in height nor more than thirty feet in diameter.

Property of the dead, such as his beads, arms, and skins, is piled on the body as it lies on the pyre. Other valuables are contributed by relatives and others who wish to honor the dead. The recipient family assumes a peculiar obligation by accepting these; should the contributor later stand in need of a wife for himself or a relative, this family must provide the bride. The amount consumed is considerable, for even today the ash-heaps are littered with glass trade beads, iron halter rings, gun barrels, and fragments of obsidian blades that have withstood the flames.

[582]

When the fire has burned down, several of the male relatives who stir it with long poles, roll the remains out to be rewrapped in a mat and burned again. It is said that bodies are hard to burn; the fire must be renewed several times. The heart is the last portion to be destroyed. Poor people might not be able to burn the whole body.

[99] *Op. cit.*, 1:85. The singing in the dead man's lodge described by Gatschet (1:90, 92) is apparently modern. I was not told of it.

[100] *Op. cit.*, 1:86.

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The rewrapping of a man is done by male friends, of a woman by women, but men alone tend the fire. They cover the remains as quickly as possible, all those about crying loudly the while. Little children are kept at a distance. By way of purification, those who tend the corpse leave their clothing out of doors for several days and swim, or bathe in the sweat-lodge. [783]

The house in which the death took place, even that of a child, is burned with its contents.[101] The survivors live elsewhere until, on a remarriage, for instance, a new lodge is built. If the house of a shaman is burned with the regalia it contains, a violent storm springs up in the night, hence they wait for calm weather before setting it afire. It is only safe for an old woman to fire it. When a shaman dies and again when he is cremated, storms rage for two days.

765

Strict mourning is enjoined on the spouse of the deceased and his parents. It is quite clear that a son or daughter need not mourn so deeply for a parent. Those who observe the fullest mourning cut their hair short immediately on the death; this is called sla'mltk. After the cremation they sweat for five days, go out in quest of a vision, and observe the mourning restrictions throughout the following year.

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783

The mourner fasts inside the sweat-lodge (spo'kliks) from early morning until sundown during these five days. There are only four sweat-lodges proper to the use of mourners, or rather three. This restriction is so inconvenient considering the scattering of Klamath settlements that I would doubt it, had I not definite assurance from all informants.[102] There are none in the territories of the Pelican bay and Williamson river-mouth people. The three lodges are semi-subterranean, of timber and rock construction, and earth-covered. These are said to be the gift of Kĕmŭ'kŭmps, the culture hero. A very small one stands a mile and a half north of Klamath Agency.[103] A second is on the south side of a point called waka'ksi, near Odessa on the western side of Klamath lake.[104] The third and largest is on the hillside at the angle of the marsh east of Algoma. The Klamath Falls group have no mourners' lodge but make use of a hot spring at hŏ'kewalks, a mile east of the present Klamath Falls railroad station. [787] [343]

[101] I was not told of cairns of stones tossed on the spot by passers-by as described for the Modoc (Gatschet, 1:85).

[102] Gatschet also noted three alone (*op. cit.*, 1:xlii, 82, 142).

[103] This may be the one mentioned by Gatschet (*op. cit.*, 1:xxxi) although the name he gives resembles that recorded for site 64.

[104] This is referred to in a tale of Mink and Weasel.

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[301]
[854]
[524]
[276]
[534]
[802]
[801]
[805]
[726]
[727]
[764] •

	Klamath form	*Links with:*
Dentalium shells	Ornament	Ultimate source, coasts of Washington and British Columbia.
Cradles	Sitting	N.W. and N. central California.
	Board	N. Basin, Plateau.
Games	Beaver teeth dice	Oregon, Washington, British Columbia.
	Four stick	N.E., central, and S. California (and elsewhere?).
	Hand game	Some central Californians, Basin, S. Northwest Coast, Plateau, Plains.
	Modified hoop-pole	Minor game of coast from Alaska to Oregon (not N.W. California).
	Ring-and-pin; rush ball	Modoc?, Wishram.
Pipes	Spherical; discoidal	S. Plateau (Nez Percé to Okanagon).
	Angular	Wasco, Wishram, Middle Columbia, Nez Percé (links with Plains calumet?).
Musical instruments	Hand drum	Recent in Plateau; Basin, Plains, (Northwest Coast?).
	Deerhoof rattle in girls' rites	N. California.
	Notched rasp	Plateau, Basin, Southwest, Plains.
	Clap stick	N. and central California.
	Open flute	California, Southwest; Takelma, Nez Percé (and probably general in the west).
Numerals	Finger names	Takelma.
Ritual number	Five	S. Northwest Coast, Washington, Oregon, California S. to Sinkyone and Northern Maidu, Basin.
Calendar	Numerical names	N.W. California, Fraser R., N. Northwest Coast.
Scalping	Whole scalp	California, W. Southwest, Wishram (no scalping in N.W. California E. to Shasta, and Northwest Coast).
Head trophy	Unusual	California, Northwest Coast.
Scalp dance		General (except N. W. California) (over head trophies on Northwest Coast).
War dance	With notched rattle	Upland Takelma?, Wasco, Wishram, Nez Percé; without rattle, Chinook, N.W. California.
Disposal of dead	Cremation	Modoc; some cremation in N.E. California; central California; formerly in E. Washington; N. Plateau.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	KF	NM	NS	MV
810. Pray or wish while sweating	•	•	(+)	+	R	R	•	+	•	•	+	(+)	–	–	–	–
811. Cold bath follows sweat	+	•	•	•	+	+	•	+	•	+	+	(–)	+	+	–	+
House Furnishings and Arrangement																
812. Blankets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
813. Elk and deerskin	–	+	+	+	+	+	+	+	+	+	+	+	+	–	+	+
814. Painted hides for fine blankets	–	–	–			–	–	–	+	–	–	–	–	–	–	–
815. Woven rabbitskin blankets	–	+	–	–	–	+	+	–	–	+	+	+	+	+	+	+
816. Patchwork skin blankets	+	+	–	–	–	+	+	+	+	+	+	+	+	–	+	+
817. Deerskin	+	+	–	–	–	–	–	–	+	–	–	+	–	–	–	–
818. Coyote skin	+	–	–	–	–	+	+	–	–	+	+	–	–	–	–	–
819. Wildcat skin	+	+	–	–	–	+	+	–	–	–	+	+	–	–	–	–
820. Raccoon skin	+	–	–	+	–	–	+	–	•	–	+	+	–	–	–	–
821. Rabbitskin	–	–	–	–	–	–	+	+	–	–	+	+	+	+	–	+
822. Blue-fox skin	+	–	–	–	–	–	–	–	–	–	+	•	–	–	–	–
823. Buffalo hides, imported for blankets	–		+	+	•	+	+	–	–	–	–	–	–	–	–	–
824. Feather blankets	+	•	–	–	–	•	–	–	–	–	–	+	–	–	–	•
825. Loose tule, grass blanket covering	+	+	+		+	–	+	–	–	–	–	–	–	–	–	–
826. Pillows	+	+	+	+	•	+	–	–	+	+	+	+	+	–	+	•
827. Individual wooden pillow	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	•
828. Pole pillow	–	–	–	–	–	+	–	–	–	–	+	+	+	–	–	•
829. Piece of wood or rock	+	–	–		–	–			+	+	+	•	–	–	+	•
830. Rolled skin	–	–	–	–		+	–	–	–	–	–	–	+	–	–	•
831. Rolled tule mat	–	–	+	+		–	–	–	–	–	–	–	–	–	–	•
832. Leaf or grass pillow	–	+	–	–	(+)	+	–	–	–	–	+	–	–	–	–	•
833. Pine needles heaped up for pillow	–	+	–	–			–	–	–	–	(–)	+	–	–	–	•
†834. Wooden foot drum	–	–	R	–	–	–	–	–	R	R	•	•	•	•	•	•
†835. Hollow half log	–	–	•	–	–	–	–	–	•	R	+	+	+	+	+	+
†836. In line with door	–	–	•	–	–	–	–	–	R	R	+	+	+	+	+	+
†837. Over hole in ground	–	–	•	–	–	–	–	–	•	–	+	+	+	+	•	+
†838. Post before drum	–	–	–	–	–	–	–	–	R	R	+	•	–	–	–	+
†838a. Houses in rows	–	–	–	–	–	•	–	•	•	–	–	–	–	–	–	–
†838b. Houses in circle	–	–	–	–	–	–	–	–	–	–	–	•	–	•	–	•
Shelters																
Brush Enclosures and Shades																
839. Roofless circular brush enclosure	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
840. Large, used for ceremonies	–	+	+	+	+	+	–	+	–	+	–	+	+	–	+	+
841. As camping place for visitors	–	+	+	+	+	+	–	+	–	+	–	–	•	–	–	–
842. At cemeteries only	–	–	–	–	–	–	–	–	–	–	–	(+)	+	–	+	+
843. Fire in center	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
844. Opening(s) oriented	–	•	•	•	•	–	•	•	•	•	–	•	–	–	–	•
845. Same, but smaller, for summer shelter	–	–	+	+	–	–	+	–	+	+	–	+	+	–	–	–
846. Partly roofed over	–	–	+	+	–	–	–	–	–	–	–	–	–	–	+	–
847. Roofed circular brush enclosure	–	–	–	–	–	–	+	–	•	–	–	–	–	–	–	–
848. Shades	+	+	–	–	+	+	+	+	–	+	•	–	+	+	–	•
849. Horizontal roof	+	+	–	–	+	+	+	+	+	+	+	–	–	–	–	–
850. Sloping roof	–	–	–	–	–	–	–	–	–	–	–	–	+	+	–	+
851. 4 supporting posts	+	+	–	–	+	+	+	+	+	+	+	–	+	+	–	+
852. 3 side walls	–	–	–	–	–	–	–	–	+	–	–	–	–	–	–	+
853. Brush heaped around pit mortars, for shade	–	–	–		–	–			–	–	–	(+)	+	+	–	–
854. Conical bark grinding house, 2 families	–	–	–		+	•	+	–	–	–	–	–	–	–	–	–
Menstrual Huts																
855. Menstrual hut	+	+	•	+	•	+	+	+	•	•	+	+	+	+	+	+
856. Similar to living house, but smaller	–	–	–	•	–	+	•	•	–	–	–	–	•	•	+	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4014. Perform men's work only	+	–	–	–	–	+	+	–	–	+	–	–	–	–	.	–
4015. Perform labors both sexes	–	–	+	–	+	–	.	+	+	–	–	–	–	–	.	–
4016. Digs grave or helps at funerals	(+)	–	–	–	–	–	+	–	–	–	–	–	–	–	.	–
4017. Regarded disapprovingly		–	–	–	+	+	–	–	–	–	–	–	–	–	.	–
4018. Regarded indifferently		–	–	–	–	+	+	+	+	–	–	–	–	–	.	–
Death																
Treatment of corpse																
4019. Left in house until buried or burned	–	+	–	–	+	+	–	–	–	–	+	–	+	+	+	+
†4020. Left in house ... days or nights	–	–	1	1	1	–	–	–	–	–	1	2	–	–	–	–
4021. Removed outside immediately after death	•+	–	–	–	–	–	+	+	+	+	–	–	–	+	–	–
4022. Body prepared for burial, burning	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4023. Washed, in house	–	–	+	+	–	+	–	+	+	+	+	+	+	–	–	–
4024. Washed, at grave	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
4025. Painted	–	•+	–	–	–	–	–	–	•+	+	–	+	–	–	+	–
4026. Dentalia, bone tubes in nose, ears	–	+	+	+	–	+	+		+	–	–	–	–	–	+	–
4027. Head necklaces on wealthy	+	+	+	+	+	+	+	+	+	+	+	•+	•+	•+	•+	•+
4028. Wrapped in hide	+	+	+	+	+	+	+	•+	•+	+	+	+	+	–	+	•+
4028a. Flexed, to form round bundle	–	–	–	–	–				–	–	+	+	+	–	+	•+
4029. Wrapped in mat	–	+	–	–	–	+	+	–	–	–	–	–	–	–	–	–
4030. Put in basket, occasionally	–	–	–	–	–	–	–	–	–	–	+	+	•+	–	+	–
4031. Removed from house through regular entrance	+	+	–	–	+	–	–	–	+	+	+	+	+	+	.	+
4032. Removed through wall of house	–	–	•+	•+	+	–	–	•+	+	–	–	–	–	–	.	–
4033. Removed through draft hole			–				+	–	–	–	–	–	–	–	.	–
4034. Removed from house head first	+	+	+	+	+	+	+	+	+	.	–	–	+	+	.	+
4035. Body outstretched, carried by 2 persons	–	–	+	+	+	–	–	–	+	+	–	–	+		(+)	+
4036. On pole stretcher	–	–	+	+	–	•–	–	–	+	–	–	–	–	–	–	–
4037. On double robe	–	–	–	+	+	–	–	–	–	+	–	–	–	–	–	+
4038. Body carried suspended from pole	–	–	–	–	–	–	–	–	–	–	+	+	–	–	(+)	–
4039. Body carried in arms, on back by 1 person	+	+	–	–	–	+	+	+	–	–	–	–	–	–	–	–
Funerary Procedure																
†4040. Body kept outside for ... nights	1	–	1	1	–	–	1	–	–	1	–	2	–	–	–	–
4041. For few hours only	–	+	–	–	–	–	–	+	+	–	–	–	–	+	–	+
4042. Large fire built beside corpse	+	–	+	+						+	–	–	–	–	–	–
4043. Relatives, friends assemble, wail	+	+	+	+	•+	+	+	+	+	+	+	+	+	+	+	+
4044. Mourning begins before death	–	+	+	+	+	+	–	+	–	–	+	.	+	+	+	–
4045. Wailing by mourners at prefuneral dance	•–	–	+	•+	+	–	–	–	–	–	–	+	+	+	+	+
4046. Mourners bring gifts to dead	+	+	+	•+	+	+	+	•+	+	+	+	+	•+	+	•+	•+
4047. Night dance by mourners	–	–	+	+	+	•–	–	–	–	–	–	+	+	+	+	+
4048. Prior to burial, cremation	–	–	•+	•+	•–	–	–	–	–	–	–	•+	•+	•+	•+	•+
4049. Mourners wear or carry boughs	–	–	•+	•+	•–	–	–	–	–	–	–	–	–	–	–	–
4050. 1 group of dancers follows another	–	–	+	+	–	–	–	–	–	–	–	–	–	–	–	–
4051. Officiating woman piles boughs by corpse	–	–	+	•+	+	–	–	–	–	–	–	–	–	–	–	–
4052. Ashes, water sprinkled after corpse	•+	–	+			•+	+	+	+	+	–	+	+	–	–	–
4053. Children not allowed at burial, burning	+	•+	+	+	–	+	+	+	+	+	+	+	+	–	–	–
4054. All avoid smoke from pyre											+	–	+	+	+	–
4055. Widow attends husband's burial, burning		+			+	+	+	+	+	+	+	+	+	+	+	+
4056. Speech at burial, burning	+	+	+	+	–	•+	+	+	•+	+	+	+	+	–	–	•+
4057. Widow(s) try to jump on pyre, in grave	.	+	.	–	+	+	+	+	+	+	.	+	+	+	–	–
4058. Restrained	.	+	.		+	+	+	+	+	+	.	+	•+	•+	–	–
4059. Mourners jump about as they wail			–			+	–	–	–	–	–	–	+	+	+	–
4060. Throw dirt over themselves	.	+	–					+	+	+	.	+	+	+	+	+
4061. Roll in dirt	.	+	+					+	+	+	.	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
766 4062. Chief, rich person's funeral differs from common man's	+	+	+	-	-	+	-	◦	-	-	+	+	◦	.	◦	◦
4063. Larger, better attended	+	+				+	-	+	-	-	+	+	+	.	+	+
4064. Body kept 1-2 days	+	+									+	-	+	.	+	+
4065. Feast follows funeral	-	+	+								+	-	-	-	+	+
Assistants at Burials, Burnings																
764 †4066. One or more men in charge	1	3	2			1	1	1	1	1	1	1	1	1	.	1
4067. Inherit position, paternal	-	-	-		-	-	-	+	-	-	-	-	-	-	-	-
‡4068. Number of pallbearers	1	1	3	4	5	1	2	2	2	2	2	-	2	3	.	3
4069. Kinsmen of deceased	-	-	-	+	-	-	+	-	-	+	+	+	-	+	-	-
4070. Kinswomen of deceased	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4071. Nonrelatives	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-
4072. Any strong man	+	+	-	-	+	+	+	-	-	-	-	-	+	-	+	+
4073. Chosen by widow	+	+	-	-	+	-	+	-	-	+	-	-	-	-	-	-
4074. Paid	-	-	-	-	-	-	-	+	-	-	+	+	-	-	+	-
o4075. Number of gravediggers	-	-	3	.	6	1	.	2	2	3	2	3	2	2	.	.
4076. Paid	-	-	-	-	-	-	-	+	-	-	+	+	-	-	+	-
4077. Herb in mouth when digging grave	-	-	-								◦	-	◦	-	-	-
4078. All help gather wood for cremation	-	◦	+	-	-	-	+	-	-	-	-	-	+	+	+	-
4079. 1-4 persons gather wood	+	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4080. Relatives or nonrelatives	+	+	+	+	+	+	+	+	-	+	-	+	+	-	+	+
Disposal of Corpse																
4081. Interment	+	-	+	+	+	+	-	+	+	+	+	-	+	-	+	+
4082. General	-	-	+	+	+	+	-	+	+	+	-	-	◦	-	◦	+
4083. Rare	+	◦	-	-	-	-	-	-	-	-	-	-	◦	-	-	-
4084. Interred in earth	-	-	+	-	◦	+	-	+	+	+	+	+	+	-	+	+
4085. Unlined hole, circular or rectangular	-	-	+	+	+	◦	-	-	-	-	+	-	+	-	+	◦
4086. Round hole, brush or bark lined	-	-	-	-	-	-	-	+	+	+	-	+	-	-	-	-
4087. Inside house	-	-	-	-	+	-	-	+	-	-	+	-	-	-	-	-
4088. Winter only	-	-	-	-	◦	-	-	+	-	-	◦	-	-	-	-	-
4089. Interred among rocks	+	+	◦	-	+	-	-	-	-	◦	-	-	-	-	-	-
4090. Corpse rock-covered	-	-	-	-	-	◦	-	-	-	-	-	-	-	-	-	-
4091. Corpse extended supine	(+)	-	+	+	-	◦	-	-	-	-	-	-	-	-	-	-
4092. Corpse flexed	-	-	-	-	-	◦	-	+	+	+	+	+	+	-	+	(+)
4093. Face or head toward east	-	-	+	◦	◦	◦	-	+	-	+	-	-	+	-	-	+
4094. Head toward west	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4095. Cord or withe to lower corpse	-	-	-	+	-	-	-	◦	-	◦	-	-	-	-	.	◦
4096. Corpse handed down into grave	-	-	+	-	+	-	-	+	-	+	+	+	+	-	-	-
4097. String projecting from child's grave	-	-	-	-	-	◦	-	-	-	-	-	-	-	-	-	-
4098. Basket of water set in grave	-	-	-			◦	-	-	-	-	+	+	-	-	-	-
4099. Basket of water set on grave	-	-	-			-	-	+	+	+	-	-	-	-	-	-
4100. Food set on grave	-	-	-	◦	◦	-	-	-	-	-	-	-	-	-	-	◦
4101. Sand put on top of grave	-	-	+	+	+	+	-	+	+	+	-	-	-	-	-	-
4102. Pounded beads put on top of grave	-	-	-	-	+	+	-	-	-	-	-	+	+	+	-	+
4103. Rock(s) set on top of grave	-	-	-	-	+	◦	-	◦	+	-	+	-	-	-	.	+
4104. Fire built near grave	-	-	-			-	-	+	-	-	-	-	-	-	-	-
4105. Grave marker, vertical pole	-	-	-	-	◦	-	-	-	-	-	-	+	+	-	-	-
4106. Bark shed built over grave	-	-	-	-	-	-	-	+	-	-	-	(+)	-	-	-	-
◦4107. Fence of sticks, rocks around grave	-	-	+	+	-	+	-	-	-	-	-	-	-	-	-	-
◦4108. Secondary basket burial, occasionally	-	-	+	+	-	-	-	-	-	+	-	+	-	-	◦	-
4109. Cremation	+	+	+	+	◦	-	-	-	-	-	-	-	+	+	◦	R
4110. General	+	+	-	-	+	-	+	-	-	-	-	-	+	+	◦	-
4111. Rare	-	-	◦	◦	◦	◦	-	◦	◦	◦	◦	-	-	-	◦	R
4112. Corpse flexed	-	-	-	-	-	-	-	-	-	-	-	-	+	-	+	-

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4113. Corpse extended	+	+	+	–	–	–	+	–	+	–	+	–	–	+	–	(R)
4114. Body burned outside	+	+	+	+	–	+	+	+	+	–	+	–	+	–	+	–
4115. Body on top of pyre	+	+	+	+	–	–	–	–	–	–	–	–	–	+	–	–
4116. Body inside pyre	–	–	–	–	–	+	+	+	+	–	+	–	+	–	+	–
4117. Body burned in house	+	+	–	–	–	–	•+	–	–	–	–	–	–	–	–	R
4118. Only if whole family dies, epidemic	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
o4119. Duration of burning, days	1	½	1	·	–	·	½	1	1	–	1	·	1	1	1	–
4120. Partial cremation	–	–	–	+	–	–	–	–	–	–	+	·	–	–	–	–
4121. Bones entirely consumed by fire	+	+	+	–	–	+	+	+	–	–	–	–	+	+	+	–
4122. Broken with sticks, rocks	+	–	+	–	–	+	+	–	–	–	–	·	–	+	+	–
4123. Ceremonial eating of corpse	–	–	–	–	–	–	–	–	–	–	–	–	–	–	•+	–
4124. Secondary basket burial of ashes	–	•+	+	+	–	–	–	+	–	–	•+	–	•+	+	+	–
4125. Ashes raked into pile after burning	+	+	–	–	–	+	+	–	+	–	–	–	–	–	–	–
4126. Covered with rocks or dirt.	+	+	+	–	–	+	+	+	+	–	–	–	+	–	–	–
Cemeteries and Burning Places																
4127. Cemeteries	–	–	–	+	–	+	–	+	+	+	+	+	•+	•+	•+	+
4128. Less than 1/2 mile from village	–	–	–	•+	–	+	–	–	+	–	–	+	–	–	+	+
4129. 1/2 mile or more from village	–	–	–	–	–	•+	–	+	–	+	+	–	+	+	–	+
4130. No regular cemetery; burial 1/2 mile or more from village	–	–	+	–	•	–	–	–	–	–	–	–	–	–	–	–
4131. Grave plots	–	–	+	+	–	+	–	+	+	+	+	+	+	+	+	+
4132. Definite grave plots, each family	–	–	+	+	–	+	–	+	•+	+	•+	•+	•+	•+	•+	•+
4133. Graves weeded, cleaned occasionally, in spring	–	–	+		+	+	–	+	+	+	–	–	·	+	•+	•+
4134. Wife buried at husband's plot	•	–	+	+	+	•+	–	–	+	+	+	+	•–	•–	–	•+
4135. Wife buried in own family plot	–	–	+	–	–	+	–	+	–	–	–	–	•+	•+	+	+
4136. Husband occasionally buried at wife's plot	–	–	+	+	+	•+	–	–	+	–	–	–	–	–	–	–
4137. Wife buried near husband's village	–	–	–	+	+	+	–	+	+	+	+	+	–	–	–	–
4138. Regular burning places	+	+	–	–	–	–	+	–	–	–	–	–	(+)	+	+	–
4139. Near village	–	–	–	–	–	–	+	–	–	–	–	–	+	+	+	–
Treatment of Property																
4140. Destruction of personal property	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4145. Burnt	+	+	+	+	+	+	+	+	–	–	•+	•+	+	+	•+	•+
4146. During cremation	+	+	+	–	–	–	+	–	–	–	+	–	+	+	+	–
4147. Following cremation	+	+	–	–	–	–	–	–	–	–	–	–	+	–	+	–
4148. During, after burial	–	–	•+	+	+	+	–	+	–	–	+	+	–	–	+	+
4149. Buried	–	–	+		+	+	–	+	+	+	+	+	–	–	+	+
4150. With corpse	–	–	+							+	+	+	–	–	+	+
4151. Man's implements broken	–	–	+							+	+	+	–	–	+	+
4152. Baskets smashed	–	–	+		•+					+	+	+	–	–	+	R+
4153. Property set on top of grave	–	–	–	•+	+	+	–	+	+	–	–	+	–	–	–	–
4154. Canoe broken, given away	•	•+	–	(+)	–	•+	o	–	•+	–	•	•	o	o	–	–
4155. Canoe of deceased burnt when worn out	+	+	–	+	•+	•+	o	–	–	+	–	+	o	o	–	–
4156. Slave(s) killed	+	+	–	–	–	(+)	–	–	–	–	–	–	–	–	–	–
4157. Deceased's dog disposed of	–	+	+	+	–	+	+	+	+	–	–	+	–	–	–	+
4158. Killed	–	+	+	+	–	–	–	+	+	–	–	+	–	–	–	–
4159. Hung by neck	–	–	+	+	–	–	–	+	+	–	–	–	–	–	–	–
4160. Given away	–	–	–	–	–	+	+	–	–	–	–	–	–	–	–	+
4161. Horse killed (recent)	+	+	•+	+	–	+	+	–	–	–	+	+	·	+	+	–
4162. Meat distributed and eaten	–	+	–	–	–	–	–	–	–	–	–	–	·	–	–	–
4163. Hide or carcass burnt	+	+	–	–	–	–	+	–	–	–	+	+	·	–	–	–
4164. Killed at grave; carcass left there	–	–	+										·	–	+	–
4165. Preservation of personal property	+	+	+	+	•+	+·	+	–	R	+	+	–	–	–	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	MP	NM	NS	MV
762 4166. Relatives take some personal property	+	+	+	–	+	+	½	–	–	+	+	–	–	–	+	+
4167. New unused possessions only	+	–	+	–	–		+	–	–	+	–	–	–	–	+	–
4168. Outsiders take some personal property	+	+	+	+	–	+	–	–	–	–	–	–	–	–	+	+
4169. Destruction of real property (living houses).																
4170. House burned	+	+	+	+	+	½	+	+	+	+	+	–	–	+	+	–
4171. Only if man owns sweat house-living house	+	+	+	+	–	–	½	½		+	+	–	–	+	–	–
4172. House torn down or abandoned	½	+	–	+	+	+	–	–	–	–	–	–	+	–	–	–
4173. House torn down and rebuilt	½	–	–	+	+	+	–	+	½	–	–	–	+	+	+	–
4174. House deserted temporarily	–	+	+	–	+	+	–	–	–	–	–	–	–	+	+	–
4175. Only headman's house burned, deserted	–	–	–	½	–	–	½	–	–	–	–	–	½	–	–	–
4176. House of man killed in war burned	(½)	+					+	+			.	.	.	.	+	–
4177. Preservation of real property	+	½			+	+	+	–	–	–	+	+	–	+	–	+
4178. House occupied constantly after death	–	–	–	–	+	+	½	–	–	–	+	+	–	+	–	+
4179. Purification of house	+	+	+	–	+	½	½	–	–	+	–	+	+	+	+	½
4180. With aromatic plants	½	½	½	–	½	½	½	–	–	½	–	½	½	–	½	–
4181. Tobacco smoked inside house	+	–	+	–	+	+	+	–	–	+	.	–	+	+	.	–
4182. Deer hair burnt inside house.												+	–	–	+	½
Taboos and Purification of Undertakers, etc.																
764 783 4183. Undertakers only contaminated, subject to taboos	–	–	–	–	–	–	–	½	+	+	+	+	+	½	+	+
†4184. Mourners and undertakers contaminated, subject to taboos	–	–	½	½	+	–	+	–	–	–	–	–	–	–	–	–
†4185. Use head scratcher for ... days after funeral	–	–	–	(½)	–	–	–	5	–	–	½	2	28	5	–	–
†4186. Eat alone for ... days after funeral	–	–	10	5	–	–	–	5	–	–	½	2	28	5	4	–
†4187. Separate dishes	–	–	½	5	–	–	–	5	–	–	½	2	28	5	4	–
†4188. Meat, meat products taboo ... days.	–	–	½	5	1	–	1	5	12	–	½	2	28	5	4	–
†4189. Fresh fish taboo ... days	–	–	5	–	1	–	1	5	5	–	½	2	28	5	4	–
†4190. Dried salmon taboo ... days	–	–	5	–						–	½	2	28	5	4	–
†4191. Hunting taboo ... days	–	–	10	5	–	–	1	5	–	–	½	2	–	–	4	–
†4192. For ... months	–	–	–	–	1	–	–	–	–	–	–	–	1	1	–	½
†4193. Gambling taboo ... days	–	–	10	5	–	–	5	5	–	–	½	2	–	–	4	–
†4194. For ... months	–	–	–	–	1	–	–	–	–	–	–	–	1	1	4	½
†4195. Smoking taboo ... days	–	–	–	–	–	–	–	5	–	–	½	2	28	5	4	–
†4196. Intercourse taboo ... days	–	–	10	(½)	1	–	1	+	–	–	½	2	28	5	4	–
4197. Purification	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4198. All persons who attend funeral	+	+	+	+	+	+	+	–	+	+	–	–	+	+	–	–
4199. By sweating	+	+	½	½	½	½	+	–	½	+	–	–	–	–	–	–
4200. By swimming, washing hands, face	+	+	½	½	(½)	+	+	+	½	+	+	+	+	½	+	+
4201. Immediately after funeral	+	+	½	½	+	+	+	–	½	+	+	–	.	–	–	+
4202. Everyday	–	–	½	–	–	–	–	–	–	–	+	+	–	–	–	–
c4203. After ... days	–	–	–	5	–	–	–	5	½	–	–	2	.	5	4	½
4204. Scarification and bleeding	–	–	½	–	+	–	–	–	+	+	–	–	–	–	–	–
4205. Application of medicated water	–	–	½	½	+	–	+	–	–	–	–	–	+	–	–	+
4206. Smoking body			+							+	–	–	+	+	–	–
4207. Plant rubbed on body	–	–	+	+	+	–	+	+	–	–	–	+	+	+	(½)	+
4208. Medicine drunk	–	–	+	½	–	–	+	–	–	–	–	–	–	(½)	–	–
Taboos on Relatives																
764 765 4209. Widow	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4210. Taboo to touch corpse	+	+	–	–	+	–	+	–	–	+	+	+	+	–	–	–
4211. Steps between legs as release from marriage tie	–	–	–	–	–	–	–	–	–	+	.	–	–	–	–	–
4212. Lies beside corpse	–	½	½	–	–	½	½	–	–	½	–	–	–	–	–	½
4213. Outside, before corpse taken to grave	–	–	+	–	–	–	+	–	–	+	–	–	–	–	–	+
4214. At grave, pyre	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4215. Hair cut, close crop, or burned off	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+
4216. Cuttings saved	-	+	+	+	-	+	+	+	+	+	+	+	-	+	-	-
4217. Cuttings kept in house	-	+	+	+	-	-	-	-	-	-	+	-	-	+	-	-
4218. Cuttings made into belt	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
4219. Cuttings burnt	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4220. Cuttings thrown in river	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4221. Cuttings buried in grave	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4223. Mutilations	+	-	-	+	+	+	+	-	+	+	-	-	-	-	-	-
4224. Arms cut soon after death	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-
4225. Beat breast	-	-	-	-	+	+	+	-	+	+	-	-	-	-	-	-
4226. Beat head	-	-	-	-	!		+	-	+	+	-	-	-	-	-	-
4227. Facial and head coatings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4228. Pitch	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4229. Dirt, ashes	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4230. Chalk, charcoal	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4231. Pounded shell									+	+	-	+	-	-	-	-
4232. White clay on bangs	-	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
4233. Pitch on arms or legs, chest	-	+	+					+	+	+	+	-	+	+	-	-
4234. Touching face with fingers taboo	+	+	-	-	+	-	+	-	+	-	+	+	+	+	+	+
4235. Face left unwashed	-	+	-	-	+	+	+	-	+	-	+	+	+	+	-	+
4236. "Washed" with wet grass	+	+	-	-	-	-	+	-	-	+	-	+	-	-	-	-
4237. Space around eyes washed	+	-	+			+	+	+	+	+	+	+	+	-	-	+
4238. Scratching stick used	+	+	+	-	+	+	+	-	+	-	+	+	+	+	(+)	-
4239. For head	+	+	+	-	+	+	+	-	+	-	+	+	+	+	(+)	-
4240. For body	+	+	-	-	-	-	-	-	+	-	+	-	-	-	-	-
4241. Worn tied around neck	+	-	+	-	-	+	+	-	+	-	+	+	+	+	(+)	-
4242. Special attire	+	+	+	+	+	+	+	-	+	+	+	-	+	+	+	+
4243. Mourning necklace	-	-	+	-	+	+	+	-	+	+	+	-	+	-	+	+
4244. Basket cap, coated with pitch	+	+	+	+	+	-	+	-	+	+	-	-	-	-	-	-
4245. Head covered with blanket													-	+		+
†4246. Food taboos	+	+	+	+	+	-	-	+	+	-	-	+	-	+	-	+
†4247. Meat ... days	15	6	14	28	1	-	-	5	86	-	-	2	-	5	-	of
†4248. Grease ... days	15	6	14	28	1	-	-	5	86	-	-	2	-	5	-	of
†4249. Fresh fish ... days	15	6	14	-	1	-	-	5	86	-	-	2	-	5	-	of
†4250. Dried fish ... days	15	6	-	-	1	-	-	5	-	-	-	2	-	5	-	of
4251. Cold water ... days	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
†4252. Salt ... days	-	-	-	-	-	-	-	5	-	-	-	-	-	5	-	-
4253. Seclusion	+	+	-	-	+	-	-	+	+	-	-	+	+	+	+	+
4254. In house	+	+	+	+	+	-	-	+	+	-	-	+	+	+	+	+
†4255. For ... days	5	-	-	-	2	-	-	5	28	-	-	3	+	+	+	+
†4256. For ... years	-	-	-	-	-	-	-	-	-	-	-	-	1	1	+	1
4257. For variable period	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4258. Prescribed activities during taboo period	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
†4259. Sweats for ... days or nights	5	6	5	5	1	-	-	-	1	1	-	-	-	-	-	-
4260. Gathers wood for sweating	+	+	+	+	-	-	-	-	+	+	-	-	-	-	-	-
4261. Goes to grave or cremation spot and wails	+	+	+	-	-	+	+	-	+	+	+	+	+	-	+	+
4262. Walks around, wailing	+	+									+	+	+	+	-	+
4263. May go to mountains to seek power	+	+	-	-	-	-	+	-	-	+	+	-	-	-	-	-
4264. Making baskets taboo	+	+	-	-	-	-	-	+	+	-	+	+	-	-	-	-
4265. Gathering food taboo	-	-	-	-	-	-	-	+	-	-	-	-	+	-	+	+
4266. Purification	+	+	+	+	+	+	+	+	+	+	-	+	+	+	-	-
†4267. Sweats to remove taboos, after ... months	12	12	12	-	-	12	2	-	+	(+)	-	-	-	-	-	-
4268. Washes head, face to remove taboos	-	-	-	+	+	-	+	+	-	-	-	+	+	+	-	-
4269. Drinks medicine	+	-	+									(+)	-	-	-	-
4270. Takes pitch off head, face at remarriage only	+	+	+	+	+	+	+	-	+	+	-	-	-	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4271. Pitch wears off naturally	–	–	–	–	–	–	–	–	–	–	+	+	+	–	+	+
4272. Mourning necklace worn until remarriage	–	–	+	–	+	+	+	–	+	+	+	–	◔	–	+	◔
o4273. Approximate no. yrs. before remarriage	½	½	½	1	½	1	½	½	1	½	1	–	3	3	3	½
4274. Indefinite period; shorter for younger women	–	–	–								+	+	+	+	+	+
4275. Older women often do not remarry	+	+	+								·	+	+	+	–	–
4276. Widower	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	+
4277. Cuts or burns hair, slightly	+	+	◔	◔	◔	–	–	+	+	+	+	–	+	◔	–	◔
4278. Pitches hair or face, or both	+	–	+	–	–	+	+	+	+	–	–	+	+	–	–	–
†4279. Meat, fish, salt taboo ... days after funeral	56	10	10	5	1	–	1	5	28	–	–	1	–	5	–	–
†4280. Hunting taboo ... days	+	10	10	5	–	+	–	10	+	–	–	1	+	+	–	+
†4281. For ... months	12	–	–	–	–	3	–	–	3	–	–	–	1	1	–	¼
†4282. Fishing taboo ... days	5	10	5	5	–	+	–	10	+	–	–	1	+	+	–	+
†4283. For ... months	–	–	–	–	–	3	–	–	3	–	–	–	1	1	–	¼
4284. Gives away all or most of 1st kill	–	–	+				+	+	–	+	–	–	+	+	–	–
4285. Cannot "cry" before hunting	+	+	+								·	·	+	·	·	·
[787] ‡4286. Spends ... nights in mountains	5	5	10	–	–	1	1	1	1	1	1	–	–	–	–	–
4287. To obtain vision	+	+	+	–	–	+	+	+	+	+	+	–	–	–	–	–
4288. Piles up rocks	+	+	+	–	–						–	–	–	–	–	–
4289. Gathers or breaks wood	+	+	+	–	–	+	+	–	–	–	–	–	–	–	–	–
4290. Sleeps little or none	+	+									+	+	+	–	–	–
[787] 4291. Returns home wailing	+	+	–	–	–	+	+	+	–	+	–	–	–	–	–	–
4292. Obtains dream at home, night of funeral		–	+			+	+	+	+	+	–	–	–	–	–	–
†4293. Sweats alone daily for ... days after cremation	5	5	–			–	–	–	–	–	–	–	–	–	–	–
4294. Purification	+	+	+	+	+	+	+	–	+	+	–	–	–	–	–	–
o4295. Sweats with other mourners ... days after funeral	–	–	½	5	–	◔	◔	–	2	◔	–	–	–	–	–	–
[304] †4296. Swims ... days after funeral	–	–	½	5	1	◔	◔	5	1	◔	–	3	2	5	–	◔
4297. Cuts shoulder	–	–	–	+	–	–	–	–	+	+	–	–	–	–	–	–
4298. Children observe taboos for dead parent	+	+	+	–	–	+	+	+	+	+	+	+	+	+	–	–
4299. Son, daughter cut hair close; slight pitch	+	+	+				+	+	+	+	+	◔	◔	◔	–	–
[787] 4300. Do not seek for power	+	+	–			·	+	+	+	–	–	+	–	+	+	+
‡4301. Parents observe taboos for child	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4302. Cut hair slightly	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–
4303. Pitch on hair or face	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–
4304. Mother only	+	+	–		+					+	–	–	–	+	+	+
†4305. Meat taboo ... days	5	5	10	5	3	–	1	5	+	–	–	1	–	5	–	–
o4306. For ... months	–	–	–	–	–	–	–	–	2	–	–	–	–	–	–	–
[787] 4307. Sweat or bathe	+	+	+	+	–	–	+	+	+	+	–	–	+	+	–	+
4308. Man goes to mountains to seek power	+	+	+	–	–	–	+	–	+	+	+	–	–	–	–	–
‡4309. Loss of 1st child before cord drops off entails rigid taboos				(+)					(+)		◔	+	/	+	+	◔
4310. Couple give everything away, start anew											+	+	+	+	+	–
4311. Secluded for 1 month													+			–
Taboos on Community																
†4312. Foot travel stopped for ... days	–	–	+	–	–	–	–	–	–	–	·	4	5	5	–	+
4313. Until burial of corpse	–	–	+	–	–	–	–	–	–	–	·	+	–	–	–	+
[551] 4314. Uttering name of dead taboo	+	◔	+	+	–	◔	+	+	+	+	+	+	+	+	+	+
4315. Indefinitely	+	+	–	+	–	–	+	–	–	–	+	–	+	–	+	+
4316. Until formally regiven	–	–	+	–	–	+	–	+	+	+	–	+	–	(+)	–	–
4317. Only in presence of kin	+	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4318. Compensation to kin for uttering in presence	–	–	+	+	–	–	–	+	+	+	–	.	–	–	+	–
*4319. If no compensation paid, fight starts	–	–	+	+	–	–	–	+	+	+	–	.	–	–	+	–
4320. No rule of compensation: fight starts	+	–	–	–	–	+	+	–	–	–	–	.	+	–	–	–
*4321. Dances taboo	+	+	+	+	(-)	+	+	+	•+	+	+	+	+	+	+	+
†4322. For ... years	–	–	1+	1	–	1	1	1	1	1	3	3	3	3	3	•+
4323. Violent deaths in war excepted	+	+	–	+	–	+	+	+	–	–	–	–	.	.	–	–
4324. Girl's puberty rite taboo	–	–	+	+	–	–	+	+	+	+	+	+	–	+	–	–
4325. May be held 1/2 mi. from mourner's camp	–	–	+	–			+	+	–	–	–	.	+	–	–	–
4326. No dance held; only sing for girl	–	–	–	–			–	–	+	+	+	.	–	+	–	–
4326a. Brush dance taboo	–	–	–	•+			–	–	–	–	–	.	–	–	–	–
4327. Doctor-making dance taboo	+	–	–	–	–	–	–	+	+	+	–	.	–	–	–	–
4328. Scalp dance taboo	+	+	–	+	–	+	+	+	–	–	–	–	–	–	–	–
4329. Social dances taboo	–	–	–	+	–	+	+	+	–	+	–	–	+	+	+	+
4330. Must be held 10-15 mi. away	–	–	–	–			+	+	–	–	–		+	+	–	–
4331. Mourners' consent obtained, before dance	–	–	+	+	–	•+	–	–	•+	–	–	–	+	+	+	–
4332. Mourners paid	–	–	+	+	–	–	–	–	+	–	–	–	–	–	–	–
4333. Choice food presented mourners	–	–	–	–	–	+	–	–	+	–	–	–	+	+	+	–
Mourning Ceremonies																
4334. Family mourning ceremony	+	+	+	–	•+	–	–	–	+	–	–	–	–	–	–	+
4335. Informal; at assembly old people may cry	+	+	+		–				•+	–	–	–	–	–	–	–
†4336. Held ... yrs. following death	–	–	–		3	–	–	–	–	–	–	–	–	–	–	–
4337. Held variable time following death	+	+	+		–	–	–	–	+	–	–	–	–	–	–	+
4338. Held only if child of deceased sick	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
o4339. Lasts ... day and night	–	–	–		1	–	–	–	–	–	–	–	–	–	–	–
o4340. Lasts ... hour	1	1	1		–	–	–	–	1	–	–	–	–	–	–	1
4341. For 1 dead	+	+	+		+	–	–	–	+	–	–	–	–	–	–	+
4342. Chief sanctions					+	–	–	–	–	–	–	–	–	–	–	+
4343. Fellow tribesmen only	+	+	+		+	–	–	–	–	–	–	–	–	–	–	+
4344. All close relatives of deceased assemble	+	+	+		.	–	–	–	+	–	–	–	–	–	–	+
4345. Doctor sings over widow, sick child	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
4346. All mourners cry	+	+	+		+	–	–	–	–	–	–	–	–	–	–	+
4347. Widow removes pitch from hair, face	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
4348. Widow burns pitch necklace	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
4349. Male undertakers sweat	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
4350. Feast concludes ceremony	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
4351. All eat	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
4352. Mourners wash selves outside at end	–	–	–		+				+		–		–	–	–	+
4353. Ceremony removes all taboos	–	–	–		+	–	–	–	(-)	–	–	–	–	–	–	+
*4354. Group mourning ceremony	–	+	–	–	–	+	–	–	–	–	•	–	+	+	+	•+
4355. Held by each village	–	–	–	–	–	–	–	–	–	–	–	–	+	+	–	+
4356. Held by several villages together	–	–	–	–	–	–	–	–	–	–	–	+	–	–	+	–
4357. For each dead separately	–	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–
4358. For several dead together	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
4359. For all dead together	–	+	–	–	–	+	–	–	–	–	–	+	+	–	+	+
o4360. Held ... years after death	–	•2	–	–	–	+	–	–	–	–	–	1	•1	+	•	•1
o4361. Held ... months after death	–	–	–	–	–	–	–	–	–	–	–	–	–	5	–	–
4362. Annually	–	–	–	–	–	–	–	–	–	–	–	+	+	–	–	+
4363. Irregularly	–	+	–	–	–	+	–	–	–	–	–	–	–	+	+	–
4364. Fall	–	–	–	–	–	–	–	–	–	–	–	•	+	+	–	+
4365. Any time of year, dry weather	–	+	–	–	–	+	–	–	–	–	–	–	–	+	+	–

881 head; pollen on head. Legs, torso painted; white paint blown on with mouth; pollen blown on. Painting done by self; from own paint box. Painting before eating only. Tattooing. Nose pierced. Tattooing so girl can touch fire. Thighs, arms, breasts cut. Shell skirt for eating. Sage leggings. Chest band. Labret. Nose feather. Girl ducked in water during ceremonial bath. Belt, anklets, wristlets buried. Girl given new name.

Public rites (major or night dance): Given for group of selected girls. Poor girls excluded. Several girls together, only 1 menstruating. Dancers mill around menstruant. Men hold to wall. Dancers file out of house after each dance. Given during fixed season. Coincides with boys' initiation. Given in ceremonial enclosure. Conducted by chief, priest, clan. Single split-stick rattle. Deer-hoof headband. Deer-hoof anklets. Deer hoofs on moccasins. Cocoon, gourd, tortoise shell, pottery rattles. Masks worn. Attendants wear woolen fringed headdress; woolen fringed rattles. Male participants wear haliotis-rim horns; blind. Women paint face white; all colors. Sand paintings. Tobacco eaten. Haliotis gazing.

841 General menstrual customs.--Woman confined in penthouse against dwelling. Head, face covered when going outside. Bathes daily. Bathing optional.

Marriage

58 Service for bride: children belong to mother's family. Sororate obviated if children, payment rendered. Polyandry: lovers in separate towns. Marriage of man to first cousins, cross or parallel; to mother's sister. Mother-in-law, son-in-law taboos temporary, for newlyweds only; temporary up to first child; optional. Father-in-law, son-in-law taboos. Mother-in-law, daughter-in-law taboos. Husband punished for adultery by being fined, before wife will return. Woman's family pays husband fine for constructive adultery by woman. Repayment of bride price in event of divorce depends on number of children. Intercourse taboo inside dwelling. Lie on side to
548 prevent twins. Prostitution with compensation
684 to woman. Unchaste girl killed. Unmarried pregnant girl killed. Man fined for seduction.

Death

764 Treatment of corpse; taboos.--Body removed from house prior to death. Removed from house through roof; feet first; throw-out of animal after corpse; body carried on plank. Undertakers of opposite moiety; priest; shaman; chosen by chief; paid; gifts; one a scapegoat. Corpse's nose, ears pierced. Body buried with head uphill, upstream, downstream. Cremation for shamans especially. Pyre over pit. Urn burial. Any form scaffold burial. Undertaker(s) visit grave nightly; build fire at grave; put food out for ghost; wear brush on head. Widow's hair cut-

764 tings hidden in woods. Mutilations: scratching soon after death; finger amputation. Sacrifice of relatives. Widow pays parents-in-law before eating. Mourner pays to waive taboos. Taboos laid on community: boat travel stopped for ... days; offender pays mourners. Name taboo for ... months; until mourning ceremony; change name at death of namesake. Deerskin dance, Jump dance taboo for ... days. Mourning ceremony: Family
765 mourning ceremony: fixed number of days after death; mourners washed; ceremony removes meat taboo only. Group mourning ceremony: held for prominent persons only; warriors only; spring only; summer only. Other tribes invited; loans by mourners; given under flat shade; fence and flat shade. Dance inside structure, in open; center pole. Formal seating allotments. Professional performers. Images made by another tribe; some burnt; given to individuals, to visiting tribes only, given irrespective of tribe, to performers only; images thrown to crowd. Offerings put in hut, hole; single stationary pole for all offerings. Sham battle. Everyone in tribe washed; mourners only washed. Post-washing activities: dancing; eagle sacrifice.

KNOWLEDGE AND BELIEFS

Counting, Calendar, Directions

802 Counting.--Count with twigs between fingers. Beads over rod for messages; as calendar. Stick
805 mat for messages. Calendar.--Numeral names for months; 2-solstice calendar. Months recorded on sticks. Charcoal marks inside house for month record.

Therapeutic Knowledge and Beliefs

75 Herb doctoring: knowledge purchased from older person; doctor sings or dances; doctor employs assistant.

Beliefs Concerning Natural Phenomena

821 Cosmography: world a person, tree, animal; multiple heavens. Sun and moon: sun an animal; moon an animal; figure in moon coyote, dog, river. New moon: children have hair cut, dance. Eclipses: any bird, condor, blue jay, bug, coyote, puma, raccoon, gopher, rattlesnake eating sun or moon; moon's husband lying on her; coyote's tail in front of; condor in front of sun, moon. At eclipse strike plank or canoe; hold raccoon skin on stick; men go to woods or mountains to make medicine; turn vessels over; throw out food, turn over canoe. Falling stars: explained as stars wanting to change place; stars dead man's eyes. Milky Way: is dust from running animals, birds, elk, deer, mountain sheep, bear, frog, prairie falcon, ducks, snakes;

836 well after she married; advised her to take such for husband. Youths never went round for women [178] by themselves, formerly; both girls and youths adhered to marriage rules. SE: Admitted, but said 000 to have been very rare, however. 2 women usually accompanied girl whenever she went anywhere "in order to see that men didn't bother her." At: Mother kept girl beside her during night at fiestas (see also note 3960).

[836] [848] 3996. Kl: Must marry girl; youth's parents tell him, "Get that baby back." Youth gets girl, without paying anything for her.

3997. WS: "Very few did marry the girl."

Transvestites

[838] 3999. Mo, MM, MV: Known by informants to exist among such tribes as "Pit River" (Achomawi) and Kl, but denied positively for informants' own groups. SW: Informant himself had many traits of transvestite, although he dressed in men's clothes; most of elements listed positively below for SW are entered from volunteered data and observation of facts rather than as result of direct questioning. At: Referred to as ya'wa'. NM: "In early days didn't have any [transvestites]"; informant knew of only 2 hermaphrodites (?), a Mexican at Auburn and a half-breed woman.

4008. "Because born that way."

4009. AW: Informant for At stated, "1 Pit River (Achomawi) woman, after she'd had children, dreamt to be like that."

[838] 4011. See note 3999. At: Referred to as brumaiwi. Wear false penis (?), made of pitch, suspended from belt.

Death

Treatment of corpse.--

[764] 4021. Kl: Body laid on pyre immediately, left lying there overnight; early next morning burned.

4025. Mo: Shamans only. WM: Painted red. Sun dogs considered sign of shaman's death, "because paint dead red." Red clouds presage death of someone.

4027. MF, NF, NM, NS, MV: Yellowhammer-quill band also laid with body. MF, NS: Also basket cut, so it will lie flat like plaque on top of chest; this buried with body. Cut basket on body lacking among NM, MV; dubious for NF.

4028. WT: Elkhide article of great value; chief wrapped in such, and grave "almost filled with shell currency and other valuables. Many visitors come from distance and bring world of things to put in chief's grave." WM: "Other groups [of Wintu] wrap body in bearskin cloak"; WM do not, except in rare instances where head, claws cut off old bearskin, and latter put in grave. New skin never treated thus. MV: Wrap wealthy in bearskin.

4030. NF: Also children up to 2-3 years old buried on their cradle.

600 4032. SE: Sprinkle water, medicine around house as body is removed through wall. Purification of house as corpse removed denied for Kl, Mo, all Maidu and Nisenan groups. SW: Through wall on E side of house (see note 4093). WT: Through hole torn in wall at back of house, opposite entrance.

[764] [783]

4036. AW: But see note 4136.

Funerary procedure.--

4040. SE, SW: 1-2 nights.

4043. At: Wail throughout night while body is in house; continue wailing and dancing next day until body buried near sundown.

4045. Kl: Mourners wail throughout night as body lies on pyre, before being burnt early next morning; no dance. [764]

4046. SW: "Whenever you go to a funeral always take some money with you. You get something back again for whatever you take there." WT: See note 4028. NF, NS, MV: Gifts buried or burned with corpse.

4047. AW: Mourners merely "jump around as they cry on viewing corpse."

4048. SE, SW, At: Mourners wail ritually as they dance around corpse. MF, NF, NM, NS, MV: Mourners hold "fire dance" in assembly house; wail, dance, circling corpse 4 times. MV: Such dance held only when important man dies.

4049. SE, SW: Wear fir or willow boughs. SE: Mourners whip each other on legs with boughs they are carrying; therapeutic measure. SW: Women also bring ipos roots in their basket caps. At: Mourners bring cedar boughs into house of death; when through dancing boughs piled and burnt, to purify house if relatives of dead plan to continue using house.

4051. SW: Ipos roots women bring also laid beside corpse.

4052. Kl: Everyone in house collects ashes in basket from fireplace of dwelling, talks to dead person's spirit, then sprinkles ashes toward W. AW: As body is borne from house to grave, 1 old woman takes basket of ashes, another old woman basket of water, and they throw water and ashes behind line of people, for entire journey from house to grave. The 2 old women wail "too bad, too bad" as they perform this act to keep spirit of deceased away. [764]

4053. Mo: Not old enough to realize what is happening; likely to laugh, play.

4056. Generally given by "old man, wise man," who is not undertaker. AW: "At grave old man may talk crossly; then people know he is going to hire a doctor to kill the poisoner [who caused death of person being buried]. Or else old man tells the people there not to mourn too much; only a few years. 'You can cry a little bit; some of you will dream good luck, with a little cry[ing]. Don't tell anyone, if you dream good, or else you'll lose it [the good luck].'" WM: At funeral old man talks to spirit of deceased, tells it where to go, upward to sky dance house [764] [537] [827]

009 4105. At: Flat rock or cedar plank.
4107. Around all graves.
4108. Basket reburial of bones which have been dug up by mistake.
4109. At: Never burn bodies; Silver Fox told people not to burn them. "Just bury them," he said.
4110. NS: See note 4082.
4111. SE, SW, WM, MM: Persons dying away from home only; this denied for all other groups. At: No cremation; man killed in war buried on spot. AW: "Only strays, poor people, or poor men killed fighting burned, like Mo." WT: Only time cremation practiced was when corpse was found long time after death. WS: Warriors' bodies left where they fall, untended. MM: Men killed fighting cremated; this denied for WT, WM, WS, NS, MV. NS: Rich man or woman, having many beads, cremated; done in order to prevent grave-robbing. (MV informant also stated grave-robbing "was even bad in old days. After Whites came it was very bad because gold was buried with corpses.") MV: Cremation in recent times only, for victims of disease only; these burnt inside house where death occurred.
4117. AE: If man who owns large communal living-assembly-sweat house dies in spring or good weather, his body is burnt inside house.
4119. AE: 1/2-1. WM: 1-2. NP: Start burning body in morning; burn all day, watch ashes that night. Next day put ashes in basket; men line up in 1 line, women in another, and basket of ashes taken to cemetery and buried.
4123. NS: Of heart, by widow; 1 case only recalled, post-White.
4124. Mo: Ashes of corpse put in basket (more recently in brass kettle) and this buried in ashes at cremation spot. MM: Bones wrapped in buckskin. NP: See note 4119.

Cemeteries and burning places.--
4127. NP, NM, NS: For ashes of cremated (see element 4124).
4128. SW: That is, within packing distance of village.
4129. AW: 2 villages may have joint cemetery halfway between 2 sites.
4130. At: Bury close to living house, in summer (see note 4088).
4132. WM, MM, MP, NP, NM, NS, MV: Successive burials of relatives in same spots, with reburial of previously interred.
4133. NS: Done if dream of dead; see note 4687. MV: Done by old people; no grass allowed to grow on grave.
[764] 4134. K1, NP, NM: Wife burned near husband's village, not taken home, but among NP, NM wife's ashes are taken home. AW: Only if poor woman; see note 4136. MV: Rich man may take wife's body and bury it in his own family grave plot, putting good deal of property in grave for his dead relatives, as well as for his wife; in such case wife's relatives would allow him to bury her body.
4135. NP, NM: That is, wife's ashes; see 4134.

[230-B]

764 000 4136. In none of groups is this a general practice. SW: Done only if man dies while away from home, at wife's village, and it is winter or too far to pack home body. AW: Poor men only. Wealthy people are brought back to their homes for burial; corpse carried on litter consisting of 2 poles, with large deer hide stretched between, its edges laced to poles with thongs which pass through cuts made in hide. Furs piled on top of hide; litter borne by 4 men, 2 at each end. Litter for poor persons has sticks laid across it, no skins. Bearers paid; poor men accept the clamshell-disk beads in payment, wealthier men refuse them.

Treatment of property.--

4145. MM, MF, NS, MV: Worthless property only; bury person's good possessions.

4152. At: Baskets torn up, thrown out (but not put in grave); "given" thus to deceased.

[768] 4154. Kl, MM, MF: Kept by relatives. Mo, AW: Given to friend. SW, WM: Broken. At, NF, NM: Canoes lacking in area. See note 858.

4155. At, AW: Or allowed to lie and rot in water.

4161. SE: Informant had heard of at least 1 case among SE where, after horse was killed, it was slit down belly, corpse put inside carcass, and carcass buried.

4165. At: Some of woman's baskets kept for her children, others burnt. WM: "Spirit of dead wants all dead person's possessions destroyed; if this not done, spirit comes back and threatens to take its mother or grandmother with it. Relatives give spirit its possessions; burn them; also give spirit powdered red rock. After everything is burnt, spirit no longer bothers living. Persons know when spirit is around because they become sick, have pains in chest, perhaps headache, dizzy, lack appetite. Call in doctor, who treats patient and talks to spirit." As regards recent acquisitions, such as horses, silver money, spirit tells shaman to keep horse and treat it well, and use money to buy acorns.

4166. AE: Relatives take whatever property they can use; when it wears out or they no longer have any use for it, they burn it.

4170. AW: Winter living houses used only about 10 years at best; "after that, fleas get too bad in them."

4171. AE: If anyone, other than owner of winter living house, dies in house, "they just purify the house, and people go on living in it; they don't burn it the next spring. If owner of house dies in winter, house is purified; other occupants live in it until spring, then burn it. WT: Chief owns assembly house; this occasionally burnt, if people feel very badly and are trying to forget deceased.

768 4172. Kl: Relatives of dead person move into small temporary hut after abandoning living house.

4173. Kl: If death occurs in winter earth lodge, house torn down and rebuilt next fall.

000 ing funeral, men, women stand facing E and say, "Sus, sus, sus; good daylight come and give me good dreaming," as they clap their hands. "Some women are bashful, though, to talk that way. The people are talking to approaching daylight. Everyone tries to get good dreams after a funeral; a funeral is good for that."

4200. SE, SW, WM: Refers to mourners, not to undertakers. NM: Refers to undertakers and mourners.

4201. SE: Refers to all undertakers and mourners. SW, WM: Refers to mourners, not to undertakers.

4202. SE: Refers to all undertakers and mourners.

4203. SW, WM: Refers to all undertakers, not to mourners. NM: Refers to mourners, not to undertakers. MV: 2-3 lunar months.

4204. SE, WM: Refers to all undertakers, not to mourners.

4205, 4208. SE, SW: Refers to all undertakers and mourners.

4208. SW: Woman (not shaman, however) made special medicine; "have such woman at nearly every village; if don't have 1, send for 1 from another village." Medicine drunk to cleanse, purify self.

Taboos on relatives.--

4212. Mo, SE, AW, AE, WS, MV: Only because "she feels so sad." SE: Widow lies on top of corpse, outside, "for last time"; her tears must be washed off before corpse can be buried.

[764 302] 4215. Kl, Mo, AE, NM: Cut immediately after cremation. SE, SW, At, AW, WT, MF: Cut immediately after funeral. WM, WS, MV: Cut day following death of husband. MM, MF, NF, NM: Cut few days after burial, cremation.

4218. At: Belts made, similar to Shasta hair belt figured in Dixon, Shasta, fig. 95, p. 415; decorated with bone, shell ornaments.

4[illegible]. Mo: Cuttings or combings never thrown in river or in woods; birds will make nest of it.

4228. WT: Pitches face because she feels badly, "also to prevent any other man falling in love with her."

4230. SW: Reason for application of pitch and charcoal by mourners explained in myth of introduction of death into world: Black Cricket's child died, Coyote vetoed its being brought to life, so child buried; "that's why they [mourners] pitch themselves black, like Cricket."

4233. WT: Widow puts pitch on arms because when she slept with husband, had intercourse with him, she put her arms around him.

4243. Necklace usually consists of lumps of pitch on fiber string. NS: Dubious as to whether pitch used for necklace. MV: Shell beads on string, for necklace. See element 4272.

4244. Very old cap, or one with hole in it.

764 765 262 4247-4250. Kl: 10 days after husband dies, widow goes to mourners' sweat lodge, stays there in seclusion with old woman attendant for 5 days

764 and nights, s[illegible] at end of this 5-day peri-
765 od widow ca[illegible], "she's cleaned good, then."
262 SE: Or more. [illegible] lunar month. WM: 3 lunar months. MV: 6[illegible]

000 4251. MF: Drinks medicinal tea instead of water.

4253. Mo: Young widow stays in house "for few days" after husband's death. Older woman with children may have to go out to get wood. None of seclusion taboos enforced if it is necessary to get food for dependents. All widows however sweat twice daily for duration of food taboos. Final purification comes 1 year later.

[764] [765] 4254. Kl, Mo: In mourners' sweat lodge (see note 4247). SE: Mourner cannot come into living house if deermeat there; gives hunter bad luck. NF: Partial seclusion only; does not talk to any man during this period. NS: Stays in seclusion until necklace she is wearing breaks. NM: Stays in seclusion until she attends another funeral, usually in about 1 year. MV: Widow sometimes stays with mother-in-law; usually with her own mother.

4255. Mo: See note 4253. At: 2-3. NS: See note 4254.

4258. MF, NF, NM, MV: Widow makes baskets during period of seclusion, for post-burial ceremony (see elements 4354-4415).

[764] [765] 4261. Kl, Mo, SE, AW, WM, MF, NF, NS, MV: Shadowed by attendant.

4262. NF, NM, MV: Talks only in low voice. NM, MV: 2 women watch mourner, take her outside at night.

4264. MF, NF, NM, NS: See note 4258.

[765] [783] 4267. Kl: Or more. AE: 2-6 months. WM: Widow after death of husband sometimes builds and uses small steam-heated sweat house to remove contamination of disease from her arms, body.

4268. At: After 2-3 years. MF, NM: Ca. 1 year after funeral.

4270. WM: When woman about to remarry, takes pitch off 1 month before marriage.

4272. NF: Worn until burnt at group mourning ceremony, 2-3 years later. MV: Worn for ca. 1 year, then burnt at group mourning ceremony. At this burning young widows put small amount of pitch on face, also.

[764] [765] [587] 4273. Kl: 1-6 yrs. Mo: 2-3. SE: 6 mos. or longer. At: 2-3 yrs. AW: 1-2. WT: 2 mos. to 5 yrs. WS: 2-3 yrs. MM: 1-3. NF, NM, NS: 3 or more yrs. MV: 2-3.

4277. SE, SW, MV: Burn hair; all other groups cut hair. NM: Puts cuttings in gopher hole. At: "A man hardly does anything in mourning for his dead wife."

4281, 4283. AW: 3-4 months. MV: 4-5.

4286. Mo: 5-6 nights. MM: 1-2.

4295, 4296. SE: 1-2 days. AW, AE, WS: Immediately after funeral.

4296. MV: Bathes in medicated water, 4-5 months after funeral.

4299. MF: Put on pitch only. NF: Cut hair, put on pitch. NM: Cut hair only.

[232-B]

764
765
000 4301. Child of 2 years or over.
4309. Distribution of this trait probably widespread among groups under investigation. SW informant mentioned heavy taboos both parents are under if woman has miscarriage or child dies soon after birth, but no entries made of element until MM informant emphasized its importance, in discussion of childbirth. WM: If woman loses first baby, and then walks outside, heavy storm will arise; for this reason she is kept indoors. MM: If couple lose first child before navel cord drops off, both give away everything they possess to other couples who have lost child under similar circumstances; do not give any of possessions to parents who have raised children successfully. Then relatives and friends of bereaved couple give them new possessions. MV: No special taboos if lose baby before cord drops off, or if child is stillborn; "bad luck is bad luck, that's all."

Taboos on community.--
4312. NF: 6-7 days.
4314. Mo: Hearing name of dead mentioned reminds persons too forcibly of their bereavement; dislike now to hear English surnames of dead uttered after death, or to have towns, such as Chiloquin (on Klamath reserve), named for dead. AW: Also if, for example, man has sister, and she dies, he cannot use relationship term meaning "sister"; if he says, "my dead sister" in presence of his mother, she will begin to cry; jump up and say, "I'm sorry, sorry." Man therefore does not talk of his dead sister, except slowly, and while crying; if he behaves thus, his father will not reprove or chastise him; his mother may cry a little, though. If same man has 1 sister who is dead, another still living, he refers to latter as "that young woman." Cf. note 3308.
4319. Fight, or shaman hired to poison offender.
[535 764 765] 4321. Taboo in village where death has occurred. WM: Rule also applies to near-by villages, local groups (?); this extension of taboo denied by SE, WS, all Maidu, Nisenan groups.
4322. WT, WM: 1-2 yrs. MV: To 1; depends upon how important deceased was.
4326a. SW: Brush dance among SW is danced at girl's puberty dance; see note 3665.
4331. AW: Sometimes relatives of deceased refuse to give their consent for dance; in this event dance not held. WM: Mourning family sometimes does not attend any dance for 3 years.

Mourning ceremonies.--
4334. At: Informant's account of this somewhat confused, but apparently if child of a deceased person became sick, about 3 years after the death, in spring, the widow takes off pitch and shaman doctors widow's child; all people gather and feast at end. Even though widow removes pitch, she may announce her intention never to remarry; whereupon chief says, "It's all right;

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as their human instrument; by contrast in the Klamath phrasing they are the shaman's "helpers."

However differently they construe the degree of individual access to the sources of power, both peoples recognize that human accomplishments are contingent upon it. Thus even those who have not secured a song appeal to the powers by prayer in the sweathouse. Because success is seen as a reward for virtuous striving and likewise as a token of supernatural aid, the universe appears basically to be a moral order.

In human society, success has its outward manifestations. The annual round of the food quest, the unremitting demands of the progression of plant and animal harvests, set a premium upon industry. "Work hard, so that people will respect you," is a theme that runs through the counsels of the elders and the periodic exhortations of headmen. The leading men are exemplars of this virtue, and the wealth they have thus amassed permits them to maintain several wives, while their generosity attracts a following. Aboriginally, the difference between these men and the common tribesmen is less than it will presently become, yet a contrast is already apparent. Only the daughters of prominent men undergo the most elaborate form of the puberty dance. In war, a leader is chosen in part because of the lavishness of his panoply. After death, when the body is cremated, that of a man of property is likely to be decked with many valuables contributed by those wishing to honor his memory. In myth, the man of prowess is depicted as possessing shamanlike foreknowledge. These heroes do not bustle about their affairs but send out emissaries on their business. Theirs is the restraint of power in reserve, for when the time is ripe they move inexorably to the destruction of their foe. That quality is well delineated in the deed recounted of the historic Klamath chief, Chiloquin:

> Old chief Chiloquin was quite a man, short but very strong. He was a *chief!* One time people were fighting; they were fighting all the time. *He* didn't care; he just slept there in his tent. Then about evening, he woke up. He says to his wife, "Bring me some water to wash my face." And when he had washed his face, he says, "Bring me some food and something—some coffee —to drink." And when he had eaten and drunk, he said, "Bring me my horse." And he took his weapons and got on his horse, and *all alone* he beat them. He was a wonderful man!

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the neighboring settlers were in part made up of men with Indian wives, and in part, too, of former employees of the Agency.[19] They were not always respectful of the dignity of the Agent and frequently challenged his authority. At times, as in the strife of the 1880's with the stockmen on the eastern border of the reservation, the clashes assumed an almost warlike character.

Despite these preoccupations and deterrents, work somehow proceeded. Not all Indians wanted the progress, with all its circumscriptions, that was gradually unfolded before them, and not all who desired it were capable of achieving it. Nonetheless, the lure of a farm and a herd of horses or cattle of one's own, to be able to have a wagon and be a man of substance, to use the coffee, sugar, salt, beef, flour, and baking soda that had become the new necessities, to dress well: these opportunities, open only to a few entrepreneurs in the old days of raid-and-trade, now became available to any who would work hard and subject himself to an alien discipline. It was just this regimen that whole generations of children were subjected to in the schools. In the main, the program in the early period was a success. The reasons why its success was no more than qualified are set forth below.

The tasks the government set itself were manifold. The Indians of independent tribes and bands were to be confined within a reservation and there brought into a single polity. Within twenty years they were to be transformed into self-sufficient farmers and their feet set upon a road marked by the use of "citizens' dress," of modern homes, preferably situated on individual farms, by ability to speak English and even to read and write in that medium, and the abandonment of their own faith for Christianity. Annual reports of the Commissioner of Indian Affairs carry a statistical summary for all reservations of the state of "civilization" of the Indians, couched in these and similar terms. Narrative reports of the Agents dwell time and again upon the inculcation of proper aspirations, extending at times even to the minutiae of observance. "During the last two or three years," states Linus M. Nickerson (1884) with satisfaction, "I have not known a burial when the coffin has not been covered with a good quality of black cloth or velvet and where the trimmings have not been equally good."[20]

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acceptance was rapid. They will serve as a simple introduction to the programs as a whole and to some of the underlying factors.

Clothing and Names

An individual's acceptance of white clothing and names affected only himself. Consequently, it waited less upon consensus than did the assumption of a reservation political order, a change-over to farming, or even the decision to build a house in the new fashion. Moreover, both clothes and names, external manifestations of a new status, were supplementary to those already worn. Their addition to the stock already on hand did not at first require that native counterparts be discarded. The same eagerness shown toward Plains-type garments was now exhibited toward those new, prestigeful novelties: the blankets, trade cloth, and surplus military uniforms issued as part of the treaty annuities.

Although some of the first trade flannel was made into banners,[2] a monthly report of 1872 notes that it was being "cut into dresses for the old women and calico [is] purchased for lining."[3] A photograph of Dave Hill and Tecumseh, two Agency employees, taken in Washington in 1875,[4] shows them impeccably clad in the fashion of the day. It is unlikely that their garb could have been matched among the men on the reservation, yet the easy availability of men's clothing in the form of surplus uniforms gave men an advantage over their wives in the attainment of the new mode. For lack of suitable models, women's clothing lagged, but by 1877 the Agent could state, "The women try to imitate the fashion of dress, and many show a commendable neatness in their apparrel. They adorn themselves in many instances with native styles of ornament; but they generally couple with this cleanliness of person and dress; but all, both men and women, adopt and seem to prefer the American style of dress."[5]

Along with their easy acceptance of the new clothing, the Klamath also "readily" agreed to cut their hair.[6] This was a significant step, for close-cropped hair was worn only by mourners, and to wear the hair in this fashion at another time might bring on a bereavement. Here the example of the whites may have provided encouragement for the step. Moreover, the whole sphere of funerary practices was undergoing change; some

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two years earlier, about 1868, Chief Lileks had induced his tribesmen to abandon the practice of cremation in favor of the inhumation he had observed in trips to Jacksonville, Yreka, and The Dalles.[7] With burial came new symbols of mourning and, apparently, a partial relinquishment of the association with cropping the hair. A few conservative individuals, however, still resorted to the practice over a half century later.

Naming the Indians was a matter of administrative necessity. Officials, faced with the duty of identifying their charges, labored under the task of reducing unfamiliar sounds and lengthy, incomprehensible names into writing. For the Klamath, the addition of another name posed no problem. It had been native practice to use age terms for the very young—"My name is *niskag* (young girl)," one woman recalls telling her teacher—and to employ relationship terms when addressing kinsmen and occasional names in referring to others. The occasional names, of which an individual might have more than one, were often far from complimentary. Thus the literal meaning of the name of the Upland chief, Monchnkasgitk, is "One-who-has-a-big-belly;" while that of the individual later known as Allen David was "Black Anus."

Many new names were assigned when annuities were issued or when children entered school.

> It became one of the functions of the interpreter and clerk [recounts Good] to rename the stalwart braves, who were highly delighted with such commonplace appellations as "Joe Wilson" and "George Brown." "This is your name," he would say, writing it on a card, "and if you forget what it is, ask anyone who can read, and he will tell you." The bestower of names was sometimes amused at the corruptions arising from the Indians' peculiar pronunciation, as when "John Wesley" became "Whistler" and one who went forth as "Simeon" returned as "Sammy Andy."[8]

It may be added that the soldiers at the Fort and the settlers were also responsible for such names as "Great Eastern," "Old Faithful," "Skinflint," and "Skedaddle."[9]

Housing

A relatively greater effort was needed to induce the Indians to abandon what Agent L. S. Dyar characterized as "their warm,

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time had come, he summoned his people "to receive his solemn admonishments err [sic] his spirit take flight." Soon recovering, he voiced to the Agency farmer, S. D. Whitemore, the suspicion that the shaman who had cured him, and whose professional charges had stripped him of all his effects, had been in league with the subchiefs to bring about his death; and he requested that the shaman be imprisoned by the military. Later events made it clear that Monchnkasgitk had been a leader in the conspiracy, plotting to take the place of the old chief. Thereupon, Whitemore, then in charge of the Agency, called a council, at which he "stated that it will be highly necessary to consult their, and the government agent, or the change could not be regonized [sic]. . . . I learned that after a lengthy consultation with the indians has [sic] become impressed with the belief that Mosen Kasket and his band have no hostile intentions."[7]

With Agency backing, Lileks once more was restored to a position of relative authority, but his recourse to outside support caused his personal prestige to decline. He thus had to resort increasingly to formal instruments to bolster his power and to implement the changes he sought. When one Spokane Ike slew his child in Jacksonville, Lileks asked that the Agent order all Indians back upon the reservation. Spokane Ike was tried by the Indian court, Lileks presiding, and was fined fifty dollars.

Lileks took readily to the court, and Whitemore reported, "The indians are holding court dayly [sic]. I am not informed of the nature of their cases." O. C. Applegate described one session thus: "A few days ago the Grand Court of Klamath set, Chief LaLakes presiding, and many men were convicted of many crimes. One in particular had stolen a number of women, 20 mink skins and otherwise trampeled [sic] on the rights of his people, he now wears shackles and a heavy log chain and chops wood for La Lakes."[8]

The head chief was by no means an advocate of indiscriminate change. He favored inhumation of the dead, which he had witnessed among the whites in his travels to Jacksonville, Yreka, and The Dalles, over the native practice of cremation; and about 1868 he secured its adoption.[9] On the other hand, when the proposal was made in 1865 to liberate the slaves, Lileks was prominent in voicing his displeasure, undoubtedly backed by

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As for the deposed Monchnkasgitk, his place was promptly filled by the election of one "Barcley." Despite the rebuff, Monchnkasgitk rose again in time to the position of subchief at Yainax, where he came to be known as Moses Brown.[17]

The major election had removed from immediate power one who had obstructed Agency-sponsored reforms, but had left the membership of the lesser chieftaincies intact. It is clear that administration policy held that representation by a chief was adequate to secure the interests of a band. Thus, in 1871, when John Meacham found the lot of the slaves little improved his remedy was to authorize them to elect a chief "to represent them in the councils and courts of the tribes."[18] In the political order thus established, the chiefs had been displaced from an executive role to constitute a court, while a sheriff, chosen from among the Indians, together with constables, one per chief, were to maintain order. Chiefs, somewhat extralegally, soon began to assume magisterial functions.

It took some time to make the court aware of the bounds within which it ought to operate. John Meacham noted in his charges "an excessive disposition to go to law," and remarked, "I have counciled [sic] the board of chiefs against this, especially against making arrests for trifling offenses or for *no* offence at all, advising them that the object of the law is to *protect* the people and not to *oppress* them."[19] Soon thereafter, he reduced the court to a membership of only seven chiefs and set its sessions at monthly intervals.[20]

As outlined by Dave Hill, one of the members of the court, the list of offenses combined crimes against the person (murder, adultery, stealing, fornication, witchcraft, and fighting), those against property (arson), together with what can only be considered redefinitions of customary procedure. Thus, cremation of the dead was enjoined and the license permitted a chief in dealing with his followers was severely circumscribed. Marriages were to be confirmed before the principal chief, who was to receive a fee; the bride price was not to be returned on the desertion of the husband; while the court might order the separation of an irreconcilable couple. Monogamy alone was permissible.[21]

Thus, not only were the chiefs given new and different powers,

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March 24, 1875

539 TECUMSEH

DEAR BROTHER

I write to let you know that George's little babe is dead and will be buried today. George says that he don't want you to get a sick tumtum about it. That he thinks it is all right. That he is going to do as White men do—that is—bury it decently, with one blanket—some white sal*—and a nice white shirt only, in the coffin. He wants you to be contented and happy, as he, and all of his people are.

Allie

* Cloth

852 boy one says, "May this one be a good hunter." For a girl the hope is expressed that "this one will be a good worker and dig many ipos [a root used as food]." These statements are amplified in many ways, according to the sentiments of the individual donor.

854 The infant is first placed in a willow or tule cradle,[4] usually prepared by the maternal grandmother. Several informants asserted that it would be bad luck to prepare the cradle before the child's birth; others seemed not to share this belief. The child remains on the basketry cradle for a fortnight to a month and is thereafter placed on a rigid cradleboard.

It is generally the father who makes the cradleboard although, once it has been made, it may be handed down from one child to the next or [764] even from one generation to the next. It is destroyed only in the event of the child's death, in which case the board and all other objects prepared for the child are burned with the body. After the father makes the cradleboard, the maternal grandmother fixes it for the child. She shows her daughter how to arrange the bedding on the board and place the infant on it with his legs straight and arms extended at his sides.

[854] The child remains on the cradleboard for at least the first year of his life. Even after he can walk he is placed there to sleep; for "if you don't use a cradleboard, the child gets humpbacked." When the child no longer requires a cradleboard, he may still be tightly wrapped in a blanket at night to make him lie straight.

For the first few months of his life the child is cared for almost entirely by his mother with the occasional help of the grandmother. The father would be considered unmanly if he helped with the baby very much. The child is never left alone for more than a few minutes at a time, and then only if the mother knows he is sound asleep. At night the cradleboard lies beside the mother where she can reach out and nurse the child if he cries. During the day the board is propped up in the dwelling, or, if the mother is working elsewhere, she carries the cradle with her and sets it up near her work. While working in a canoe, the woman arranges the cradleboard in one end with a willow shade to protect the child from the sun. If she is busy digging roots or gathering berries or seeds, she sets the cradle against a near-by tree. At such times the child's hands may be unbound so that he is free to play with beads or other objects [853] suspended from the hood of the cradle. Often he is given a bit of camas root to chew on.

The infant seldom receives physical demonstrations of affection, nor does the mother carry him in her arms. However, he is watched continually; and the mother or other adults often pause in their work to talk to the child. They tell a boy to be strong and brave and grow

[114] [4]Cradling practices are described by Barrett (1910), pp. 257 ff., Spier, pp. 57-59, and Voegelin, elements 3263-3286.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

175 to be paid only after the ratification of the treaty by the President and the
648 Senate, which did not take place till five years after the conclusion, viz,
657 February 17, 1870. Meanwhile the Indians were always subject to the possibility of being removed from the homes of their ancestors by the stroke of a pen. The bungling composition of the document appears from the fact that a grave mistake was committed by inserting the term "east" instead of *west* (italicized in our text above), and by not mentioning the land grant made to the Oregon Central Military Wagon Road Company before 1864, which, when insisted upon, would, with its twelve-mile limits, take away the best parts of the Reserve, the Sprague River Valley, for instance. At the time when I visited the country, in the autumn of 1877, the Klamath Lake Indians showed much animosity against the settlers establishing themselves within their domain. The company having left many portions of their projected wagon road unfinished, Congress, by act approved March 2, 1889, directed the Attorney-General to cause suits to be brought within six months from that date, in the name of the United States, in the United States Circuit Court for Oregon, to try the questions, among others, of the seasonable and proper completion of said road, and to obtain judgments, which the court was authorized to render, declaring forfeited to the United States all lands lying conterminous with those parts of the road which were not constructed in accordance with the requirements of the granting act. (Cf. on this subject Ex. Doc. 131, House of Representatives, Forty-ninth Congress, first session, and Ex. Doc. 124, Senate, Fiftieth Congress.)

The first representative of the Government, Subagent Lindsey Applegate, erected some buildings at the northwest point of Upper Klamath Lake, called Skohuáshki (abbr. Kohásht); but as early as 1866 he called attention to the fact that the place had no suitable water-power, but that three miles above the little creek at Beetle's Rest was a most excellent motor for driving a saw-mill and a grist-mill, and, being on the edge of the pine woods, was a well-fitted and shady place for the agency buildings. This advice was followed in 1868, two years before the ratification of the
177 treaty. In the same year the old practice of cremating dead bodies was
764 abandoned and inhumation introduced. The grave-yard was established around the ash-pile of cremation, still visible in 1877, and in 1878 a second

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177 764 cemetery was inaugurated between the Williamson River and Modoc Point, one mile and a half south of the bridge.

175 648 657 [797] President U. S. Grant's peace policy in regard to the Indians was inaugurated by act of Congress dated April 10, 1869. The supervision of the Indian agencies was placed in the hands of the authorities of religious denominations, a board of commissioners appointed,* and the spiritual interests of that reservation turned over to the Methodist Church.

SCIENTIFIC RESEARCHES ON THESE INDIANS.

114 The study of the ethnography of a tribe usually precedes that of its language; sometimes both are pursued simultaneously, and this is undoubtedly the correct method. In the case of the Máklaks, Horatio Hale,† the linguist of Ch. Wilkes's United States Exploring Expedition (1838–1842), and still holding forth as a pioneer in his lines of research, took down a vocabulary from a Klamath Lake Indian whom he met on the Columbia River in 1841. No ethnographic remarks upon the tribe accompany this vocabulary, probably because information obtained from interpreters, who speak the Chinook jargon only, is notoriously unreliable.

Next in time follow the extensive explorations of John Charles Frémont‡ of the interior basin west of the Rocky Mountains and of the Pacific coast from 1843 to 1844, and again from 1845 to 1846, during which the Klamath Lakes and Klamath Marsh were visited and explored. His reports contain graphic sketches of all that was seen and observed by his parties; but scientific accuracy is often wanting, and many countries are described without giving the Indian local names, which are indispensable to identification.

The acquisition of the Pacific coast by the United States (California in 1846, Oregon in 1848) naturally suggested projects of connecting the two oceans by a transcontinental railroad, starting from the Mississippi River and reaching to the Bay of San Francisco. The Central Govern-

* Cf. Revised Statutes of the United States, second edition, 1878, p. 339.

† Born in Newport, New Hampshire, in 1817.

‡ Born at Savannah, Georgia, January 21, 1813; candidate for the Presidency of the United States in 1856; died in New York City, July 13, 1890.

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773 776 times over them or by blowing at them, an act which is supposed to impart life.

CONCLUDING WORDS.

128 The limited space allowed for this ethnographic sketch forces me to suppress the larger part of the matter for the present and to relegate it to a future volume. A few points characteristic of the two tribes may, however, be added on the last page of this Report.

614 171 582 595 581 304 The Klamath Indians are absolutely ignorant of the gentile or clan system as prevalent among the Haida, Tlingit, and the Eastern Indians of North America. Matriarchate is also unknown among them; every one is free to marry within or without the tribe, and the children inherit from the father. Although polygamy is now abolished, the marriage tie is a rather loose one. This tribe is the southernmost one of those that flatten their infants' skulls, this practice continuing about one year only after birth.

764 178 769 531 532 Cremation of the dead has been abolished since 1868, though during the Modoc war these Indians burned several of their dead. The custom of suppressing the personal names of the dead is rigidly kept up at the present time. Art never had any encouragement or votaries among the Klamaths, and the only objects seen that could be regarded as art products were a few rock paintings and a head-board on a grave near the Agency buildings, which was painted in the Haida style and represented a human face flattened out to the right and left. Some baskets are artistically formed.

285 323 As there is no clay to be found on or near the reservation, pottery could never become an art among these Indians. Their songs and poetry are also artless, but nevertheless instructive, and several songs have beautiful tunes

533 538 that should be preserved. The musical and sonorous character of the language fits it well for poetic composition; but a national poetry, to be of success, would not have to adopt the rhyme as a metrical factor. Alliteration, assonance, or the prosody of the ancients would be more suitable to this upland language, with its arsis and thesis, than the artificial schemes which poets are devising for the modern European tongues. Who will be the first to teach the Muses the Klamath language?

CREMATION OF THE DEAD.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

*539
764
[171]

É-ukshîkni Mō'dokni tutenépni waitólan k̲ĕléksht vûmî'. At îdshî'sht
The Klamath Lakes (and) Modocs on the fifth day after decease bury. When bringing out (the bodies)

lā'pi géna tídsh shutedshnóka. At gátpamnan käílatat wawálχa wawaíha
two (men) go (ahead), well to make (all) ready. Then having arrived on the ground they sit down (and) wait

k̲ĕlekápkash itpanō'pkasht. Skentanápkash at itpanō'pkasht kshet'läχíp- 3
the dead person to be brought. Sewed up for transportation (and) tied trans-

kash wátchtat at tchpînû'tat ítpa. Hekshatlēk̲ítko k̲'leχápkash lûpî' wátch
versely on a horse to the burying-ground they bring. Carrying transversely the deceased ahead the horse

géna; k̲'leχápkăm nánuk shá-amoksh tâpî' gálampaga.
marches; of the deceased all relations behind follow in a file.

Tánkni mák̲lăks kshélχa k̲'lekápkash, wátch shiúka, ksháwal at hûnk 6
The ancient Indians laid down the corpse, the horse they killed, deposited then the

k̲'lekápkash ánko kedshlákstat, wátch hûnk tchúi ktēdéga, wátchăm
deceased of wood on a pile, the horse then cut up, the horse's

tchû'leks nánukash k̲'lekápkash î'dshχa. Lák̲iăm tpéwash vunî'pî hihas-
flesh all over the corpse strewed. Chief's by orders four

suátchχash lóloksh shnuitámpka. Pipĕlántan luelualóyan shnuitámpka 9
men the fire were keeping up. On both sides standing by they kept (it) up

tchû'shak pítchash tchēk, tchúi sha k̲'léwi. Lû'lûksh shpítcht tchúi tχálăm
constantly, it went out until, then they quit. The fire being out then in the midst

lûkslákshtat hibéna, lûksláksh néwisht tchî'sh shekē'lke, käíla kē'la-unan
of the ashes (a hole) they dug. the ashes, the remains also they raked into (it), earth threwing over

tchúi ktá-i lk̲áppa. Vûmî-û'lan nánuk tchî'shtala kikantchámpĕle. Ge- 12
then stones (they) piled up. After burial all towards home they marched back single file. Hav-

luipgáp'lîn p'nā'lăm tchî'-îshtat k̲'lekápkăm tchî'sh shnélχan tchúi nánuk
ing returned to their settlement, of deceased the lodge burning down then all

mák̲lăks shemáshla. K̲'lekápkăm tchíwishtat ktái lélktcha; k̲'leχápkăm
Indians removed elsewhere. Of deceased on the late dwelling-place stones they left; of deceased

shá-amoksh hádaktna genō'ga ktá-i hádâkt nutolā'ktcha. 15
(any) relative by this spot passing a stone on it threw.

Hä kaní tû'ma weweshâltko k̲'léχa, pēn húnkĕlam wé-ash k̲'léka
If somebody much offspring-having died, again his children after death

hatóktok hûnk vûmî'; nánka atî' ídshnan hatâ'ktok pēn vûmî'.
right there them they buried; some from afar bringing (them) at this very spot again they buried.

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NOTES.

* 539 ● 764 Cremating the dead is a practice which was abolished by the chiefs on the territory of the reservation in or about 1868. At the Indian graveyard north of the Williamson River a hill of 12 feet altitude, where the corpses of Indians of the Klamath Lake (not Modoc) chieftaincy were burnt, is still visible and untouched since then. With the exception of the sentence from Skentanápkash to ítpa, the first paragraph refers to the present as well as to the former mode of funeral, while the second describes [171] the ancient mode of cremation. Cremation prevailed also among the Snake and Pai-Uta Indians, living in the vicinity of the Máklaks; cf. Dr. W. T. Hoffman, Pahute Cremation; Cremation among the Digger Indians, in Proceedings of the Am. Philosophical Soc., Philadelphia; vol. XIV, p. 297 sq., 414 sq., (1876). According to Stephen Powers, cremation prevailed among the Pomos of Northern California, west of the Sacramento River, and the Erio, a tribe living at the mouth of Russian River, believe that all deceased Indians will become grizzly bears if not disposed of in this manner. The Indians inhabiting the shores of Middle and Lower Columbia River placed their dead on platforms erected on hills, or into the canoes of which they had been the owners; the Kalapuyas on both sides of the Willamet River buried their dead by inhumation.

000 Our notice makes no mention of the mourning ceremony among the Modocs, by which widows had their long hair cut off at the funeral of their husbands, then dripped the resin from the pyre, liquefied by the heat, upon their bared heads, vowing not to marry again before this ghastly head-cover had worn off by length of time. The Modocs cremated their dead on any day *from the first* to the fifth day after decease, according to choice.

* 539 764 [801] [171] 85, 1. ţutenépni. Here we have again the sacred number five occurring so often in the traditions, myths and customs of the Oregonian tribes. Cf. 70, 1. 3. 82, 6. 88, 4.

85, 1. Instead of ídaha may be used Klamath Lake ílya (*or* éna) lulukshâldshuk, to bring out for cremation. The northern dialect uses vumí only in the sense of putting dried provisions into the ground. A funeral is ílktcha in the Modoc dialect.

85, 2. shutédshna: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. käflatat means here the same as tchpinû'tat, 85, 4.

[192] 85, 2. wawaíha. Another form of the verb waíha is said to exist in the Modoc dialect: wawaíha; its distributive form: wawawaíha.

85, 3. itpanô'pkasht is the synizesis of itpanuápkasht.

85, 6. Tánkni; the term mâ'ntchni is often used instead.

85, 7. ánko for ánkuam kedshlákstat.

85, 10. pítchash for Klamath Lake pítchkash, "until it has gone out".

85, 11. Modoc hibéna or ipéna for the Klamath Lake yépa, yépona: to dig a hole.

85, 11. néwisht. Of this term the original meaning seems to be "thrown by hand into the air", a manipulation resorted to by some Indians, though not here, with the burnt ashes of the deceased.

85, 12. lkáppa. These piles of stones evidently were, as well as the piles erected on the spot of the burnt lodge, intended as monuments of the deceased. These cairns are of considerable size, and can be seen in the old Modoc country at the present time.

85, 16. pēn hûnkēlam etc. Pēn introduces the verb vûmî', and k'léka is a verb coordinate to vûmî': "his children die, right there again they bury them."

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PRESENT MODE OF INHUMATION.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

539. 764 177 [115]

Hishuákshash snawédshash g!ntak k̲'lō'ksht tchúi sha hû'nk bóxtka
Male or female upon having died then they (him or her) in a coffin

ísha húnkantka waítashtka ámpka waitólank tchísh. Pápkashti shû'tank
bury on the same day or one day past also. Of lumber they are making

box, shnutchlû'ktagiank k̲áyak tadsh tálakank Bóshtinam-shítko. Pú- 3
a coffin, planing (it). not however they are painting (it) in the American shape. Small

pakuak gl'ntak a sha nánuktua ílχóta, shulótish gíntak, kmā' tchí'sh,
drinking-cups thereupon they - of every kind (him), bury with clothing horsepon, skull-caps too,

yámnash tchísh, tálatoks k̲á-i. Hā' nen wā'g'n kā'git, wátchatka sha hû'nk
beads too, but money not. If a wagon is not on hand, on horses they them

énank í'lχtcha. Tû'mi shashā'moks ílkχē'ni shash, túmi wéwanuish 6
carrying unt bury. Many relatives to the grave them, many women

tchí'sh, hihassuáksh tchí'sh, k̲á-i tatáksni, gashákstsina shash ílkχē'ni.
too, men also, (but) no children, follow them to grave.

Ílksgish yépontk tû'nep nádshgshapt pē'tch atí gintégatk.
The graves are dug five (or) six feet deep into the ground going.

Wā'g'n a lû'pi géna ílkχēni, sháshamoks tchī'k kí'nshaksna; hû'd- 9
The wagon first goes to the grave, relatives horsepon walk in file; those

shatoks atíkni gátpa, wátchatka gátpa. Ilkshχē'ni a sha shnúka nē'p
who from afar come, on horses come. At the grave they seize by the hand

k̲'lākápkash, a tchíks hû'nk unégank kélua kāfla ílχuk, tánktak tchiksh
the deceased, then him lowering fill up the earth in bury simultaneously also (him),

a hû'nk luátpishluk shúina. Gakiámnank tû'k sha tχálamtana gû''hliank 12
over him for mourning they sing. Forming a circle from it they through the middle passing

shnû'ka stélapksh nē'p, lupí'tal tchík sha gékampēle; télishtoks wudámatko
shake (his) right hand, to the first place then they return; (his) face is covered

handkerchipátka: "Tchá shékug mí'sh nû shnúka nē'p; tchá at tchí' m'sh
by a handkerchief: "Now to bid good bye to you I shake (mine) hand; now thus to you

nû shéka gēn waítash; géna mí at hukí'sh!" 15
I bid farewell this day; gone is your spirit!"

Títatnatoks flags máklaks kí'utchna ílkχēni wā'ginat; shashámoksh
Sometimes flags an Indian sticks up at the grave on the wagon; the relatives

láp kí'mbaks gashákstchna, wéwanuish násh kí'mbaks, híhashuaksh tchí'sh
in two files follow, the women in one file, the males too

*539 764 177 násh túnshish. Nā'sh käílatoks nādsháshak tchpí'nualank, nánuk titads-
in one row. On one ground all together they are burying, every provided

χátko pil ílktch spûshpaktchámpka, shushtedshχátko wáshash wuwatuáp-
with boards grave they make mound-shaped, fenced in prairie-wolves to keep

3 kasht ké-utchishash tchí'sh. Ḵá-i mā'ntch gítko sha hû'nk spû'klitcha
off grey wolves also. Not long after this they go to sweat

[765] tútenäpni waítash. Wátch a lúluagsh tchí'sh ḵá-i tatá mā'ntch gínkanka
for five days. Horses s'aves also no longer they bring there

luélkish, m'nátoks sha wátch shéshatui shkútashtat í'lχûtchlûk.
to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (isha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. tálaka means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. Hä' nen wä'g'n. In this connection they can also say: hä' nem wä'g'n; and for wátchatka: wátchetka.

87, 11. tánktak, in this connection, is a compound of tánkt and ak, not of tánk and tak: "just at that time."

87, 17. láp kímbaks gasháktchna: they follow the corpse, which is placed on the wagon, in two files *on horseback;* kímbaks is apposition to shashámoks.

88, 1. Nā'sh etc. The appearance of their graveyard (tchpínû) near the Williamson River does not differ much from that of our cemeteries; it lies in the midst of the woods. For titadsχátko see Dictionary.

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*539 766 [115]

FUNERAL OF WARRIORS.

GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KOHÁSHTI.

[726] [825] 6 Ní'shta hä'ma mû'kash tχû'tχuk: "máḵlaks ḵ'lä'ḵ!" Tsúi gátpa
All night long screeches the big owl presaging: "people die!" Then come

máḵlaks ktaklí'sh, tsúi shneshnalχō'ta hushtsóχok. Nā's wípka hû ámbotat,
men parfleshcuirassed, and while burning down lodges murder they. One (man) escaped into the water,

tsúi shtí'ldshna tû' sa-amoksámkshi m'na; gená shtí'ldshnuk. Tsúi gépka
and reported over there at relative's house his; he went (there) to announce. Then came

9 tumí' máḵlaks wa-u'htákiug; tsúi shenótank gē'kshta túnîp hushtsóχ shenó-
many people to disperse (them); and while fighting on one side five were killed in

tankok. Gē'kshta tchkash hushtsóχa túm, nánka géna kä'ktsnuk vû'shuk;
battle. On other side also were killed many, some started to run away from fear;

*539 90, 11. tchä'lχet for tchä'lχat! sit ye down!

90, 11. 14. wéwalχat, wawálχat. Wálχa means: to look out for, to be expectant; the dancers are commanded to make ready for the next song, which implies that they have to rise upon their feet.

90, 12. tchúinuapk. See *Note* to 70, 3.

[764] [533] 90, 13–15. The words from Slámuapk to k̲'lekápksh are commands of the chiefs or subchiefs heard at the solemn ceremonies held in or around the lodge of a deceased person the day before the funeral. Chiefs are entrusted with the leadership of choruses sung by those who mourn over the defunct, and in presence of the corpse.

90, 13. 14. shlámuapk for shlámi-uapkat, or shlámi-uapk' 1! See Dictionary.

II. The items contained in section II were obtained from J. C. D. Riddle, and are worded in the Modoc dialect.

[291] 90, 17. The Klamath Lakes wore a kind of elk-skin hat, wide brimmed, high and painted in colors, which they called púkalsh tchuyésh. Leggings were called kailálapsh, because they reached to the ground (käila).

000 90, 18. 19. Shelóluka and sheshalólish; both derived from the verb shéllual, to make war, to fight.

90, 18. shtétmashtka. All Indian tribes of the border region between California and Oregon are reported to have fought with poisoned arrows in early times.

91, 1. Nkä'kgiuga, literally: on account of a childbirth. That the father denies to himself the use of meat during ten days is a custom not unlike the world-renowned *couvade;* the sweating has the effect of keeping him at home in such a time when his family stands most in need of his protection.

91, 2. shápĕle is flour of any kind of grains and the bread made from such; mák̲laksam pásh, Indian food: edible roots, berries, wókash etc.; lomkóka for the Klamath Lake: spúkli: to sweat in a sweat-house. Cf. *Note* to 89, 7.

91, 3. p'nálam shulótish, the dress which they wore at the time of the childbirth.

91, 4. Tishiwápkash. The Modoc tishíwatko, crooked, stands for Klamath Lake tishílatko, to which compare tikíwatko and tísχantko.

91, 5. k̲alk̲álish. This adjective is variously pronounced k̲álk̲ali and k̲ólk̲oli.

91, 6. In its signification lúlpût approaches very near to lúlpat, as the Klamaths would say; lúlpût, however, involves the idea: she *raises* her hand *up* to the eyes. This manipulation probably contributes to some extent to the oblique convergency of both eyes towards the nose or mouth and approaches the Oregonians to the Mongolian type of mankind. All the manipulations described are frequently repeated by mothers and other females inhabiting a lodge, and they often do it without any necessity.

91, 8. nánukî stands for nánuk gl. suéntchăm: in the Modoc dialect suéntch means a baby, infant, while carried on the baby-board; the Klamath Lakes, however, use this word in its original sense of baby-board, cradle-board, to which the infant is strapped or tied.

91, 10. ktcháyash. The application of insects etc., is certainly done for the purpose of rendering children fearless against danger and unmoved by sudden fright in after-life.

*539 763

[115]

WAILINGS AT THE APPROACH OF THE FATAL HOUR.

GIVEN BY DOCTOR JOHN, OR KÁKASH, IN THE KLAMATH LAKE DIALECT.

"Ngä'-ish a ni tä'lẋapksh, gé-u tä'lak, shlín antsa; shkék antsa nû'sh,
"An arrow me striking, my arrow, shot they; they broke (my) head,

shlín nish. Kán ish shlín? Tsuyä'sh ní shlín, gén ish tsuyä'sh mpáta,
they shot me. Who me shot? Through the cap I was struck, this me cap kills,

3 másha n'sh, shlín ish nû'sh, ḵá-a n's mä'sh', guhuá nish, a nish ḵá-a mä'sha!
it pains me, they shot me in the head, intensely me it pains, am swollen I, now me hard it pains!

Púsh ish shéwan i; k'lékuapkan pánuk; pálak shéwan i, a nish ḵá-a mä'sha,
Food me give you; I will die after eating; quickly give you, me very hard it pains,

tiä'matk ḵá-a, pálak shä'wan i." At shéwana nû, at pán; shnuk' át mt'dsû.
(I am) hungry very, quickly give you." And give (him) I, and he eats; he takes now the spoon.

6 "At ḵ'léka, átĕni ḵ'léka; tsía at, ḵ'leká taks nû; shlín nish nû'shtat.
"Now I expire, now I die; I live yet, dying but (am) I; they shot me in the head.

[764] A ni ḵ'léka, ä'tĕni ḵ'lekála." At ḵ'leká. Shû'dsha lúluksla sa lû'lokshtat
Now I die, now I am sinking fast." Then he dies. Kindle a fire (and) cremate they in the fire

hû'nk ḵ'lékapksh.
the deceased man.

NOTES.

This short incident of war is full of the most dramatic interest, and gives some idea of the oratorial powers of the average Indian. It was obtained from a man who undoubtedly had witnessed more than one similar scene during the numerous raiding expeditions made by his tribe before the conclusion of the treaty in 1864.

*539 763 192

138, 1. ngä'-ish a ni tä'lẋapksh shlín antsa, forms of the conversational language standing for ngä'-ish a nish tälẋápksh shlín a sha. gé-u tä'lak "my arrow," a poetic symbolism for the arrow that causes my death.

138, 1. shkék antsa for shkéka a sha, but nasalized like shlín antsa. Shkéka properly means to pierce, but is used in a medial sense.

138, 2. mpáta properly means to dry up by heat. The cap or hat is said here to kill the man by exciting an intolerable fever heat within him.

[193] 138, 3. mä'sha n'sh. Some impersonal verbs can also assume the personal form of intransitive verbs: mä'sha nû and mä'sha nish: "it pains me"; kédshika nû and nish: "I feel tired". The Modoc dialect prefers the personal form.

138, 6. 7. atĕni for at a ni. Cf. sĕ, 82, 4. tchä'lẋet 90, 11. átĕniash, atĕni 90, 12. 13. gĕ'ntĕni, *Note* to 93, 7. 9.

31. A Meteor
(Mrs. Pansy Ohlea)

539 * 821

(1) The stars fell like rain. (2) And they covered me with a mat. (3) And on falling into the water [they made a sound] "čiW čiW"! (4) And I peeked out from under. (5) And I was very much afraid.

32. A Funeral
(Miss Irene Skellock)

539 * 764 • [178]

(1) When a person died, long ago they used to cremate him. (2) But recently they have not done thus, when I was small. (3) And there where we lived, nearby a woman died. (4) And they gave things to each other. (5) They gave to us--a dishpan, a washpan. (6) And one man said, "Whatever they will give you [pl.], you [pl.] must give back likewise." (7) And we--did nothing--[did] not have any use for it. (8) However, we brought it back for him, the very same kind, just as they had given to us.

(9) Then we went there. (10) And we put flowers on for [the deceased?]. (11) And we went there--Sidayksdi. (12) And we slept on the ground, having arrived there. (13) Then those people sang all night. (14) But we did not understand anything of what they did. (15) We only heard them, they beat a drum. (16) And they [sang] thus, "ʔi···!" (17) Only that we heard there.

(18) Then early the next morning they took [the corpse] off to bury it. (19) And having arrived there, [at] the graveyard, then all the people took up a handful of earth. (20) And they having picked it up, they marched [past the grave], and threw it down into it. (21) And on finishing, then they now put all sorts of things on top [of the coffin]. (22) They put plates on, knives, spoons, forks. (23) And now having finished doing thus, then we went back down [the hill] to eat. (24) And now everyone went home. (25) The next morning everyone returned home, to Chiloquin.

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(186) PO: hont hay ni sle·ʔa· honk lolo·qka·ʔas ɬas dank—ɬal.

PB: What do they call a fern?

(187) PO: waq či se·satk "fern"? (188) kant sa mat leɬe·wsam sokíɬa, leɬe·wsam sitk geča·, ɬelýak da·ts leɬe·wsam. (189) "fern," kant nen baadin "fern" či ʔelga. (190) geega ʔama ni dwa· heale·wapk.

(191) RC: kant sa nen do· čosak "Smith River" ʔigatga.[185] (192) kat ho·t gitgo—tapaq bil.

(193) PO: kat ho·t mo·mni, ʔa···di· geča·.

(194) AC: čya·wisam, ʔakýa?

(195) PO: waq mat?

(196) AC: čya·wisam lis. (197) ʔi·, hompča sɬape wokas sitk ɬan, kat ho·t taktakíl, sɬape ho·t.

(198) PO: ɬay.

(199) RC: kat ho·t ʔa·di·ni.

(200) PO: kampča na·t ʔi·ʔačɬa—sokíɬa leɬe·wsammat. (201) ɬapaq bil lis ho·t ʔa···di·ni. (202) ʔaMɬka mis na·t dat sɬoɬgank heale·t, dada·.

(203) RC: maqlaqs ʔa ge·t ʔi·ʔačɬge·ni lopýa ʔigatga leɬe·wsam, čoy sa hompča sokíank, kat ho·t ʔa·di·ni, ɬapaq.

(204) AC: kant ʔa·t na·ʔas ʔelga "sunflowers"?

(205) PO: ɬay.

PB: Then what would you call sunflowers?

(206) PO: "sunflowers" lis, ɬay ni s·ʔaywakta.

(207) AC: ʔi·, honkt ʔa nen ʔat sebamtgi. (208) waq dal ho·t se·satk —ho·t dak ʔoti·s, yawqs gi, magi·p.[186] (209) ʔoti·s, mona·ni. (210) ɬha·sis ga·ʔas gyank satíɬa·ɬka ga·ʔas, magi·p.

PO: Those are the sunflower roots, but she can't remember the sunflowers.

PB: And did the Klamath eat the sunflower seeds?

(211) PO: dam ʔeč mat na·t hompča ɬan?

(212) AC: ʔi·, ɬaɬi·s dak ho·t gi, dičí·, hok lo·q. (213) čoy homas siwli·ns sitk ho·t ga·ʔas, lo·q. (214) lopi·li·nas ho·t gi. (215) sao·gank hokt, hohi·ye·ga nčets hok, bobasbostka·ni. (216) čoy hok lo·q bil hok ga·ʔas gist, siwli·ns sitk. (217) dič ma·sitk. (218) ʔi·, na·nok dwa· maqlaqs ɬan, na·nok. (219) na·nok dič pa·p gis, woksam ho·t hok, mayam

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[185] "Smith River" was a source of ferns for funerals.

[186] /ʔoti·s/ may possibly be ⌊ʔʷotnyu⌋ "long-object-attached-to," referring to its medicinal quality as a poultice. Mrs. Chiles was not certain whether /magi·p/ was really the name of the sunflower root or whether this was another root.